THE DOCTRINE OF Repentance,

Useful for these Times.

By *Tho. Watson*, Minister of the Gospel.

I will come unto thee quickly, and will remove thy Golden Candlestick out of his place except thou repent, Revel. 2. 5.

Nemo potest bene agere pœnitentiam, nisi qui speraverit indulgentiam. *Ambrose de Pœnit. lib.* 1.

LONDON,
Printed, by *R. W.* for *Thomas Parkhurst*, at the Sign of the Golden Bible on *London*-Bridge. 1668.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY

THE

Epistle to the READER.

THE Epiſtle to the READER.

Chriſtian Reader,

THE *two great Graces eſſential to a Saint in this life, are* Faith *and* Repentance. *Theſe are the two wings by which he flyes to Heaven. Faith and Repentance preſerve the ſpiritual life, as heat and radical moiſture do the natural. The Grace which I am now to diſcuſs, is* Repentance.

Chryſoſtome *thought it the fitteſt ſubject for him to Preach upon before the Emperour* Arcadius. *And* Auſtin *cauſed the Penitential Pſalms to be written before him as he lay upon his Bed, and he did often peruſe them with tears* *. *Repentance is never out of ſeaſon; it is of as frequent uſe, as the Artificers Tool, or the Souldiers weapon. If I am not miſtaken, practical Points are more needful in this Age, than Controverſal and Polemical. I had thought to have ſmothered theſe*

* Poſſidon. in vit. Aug.

Meditation in my Deck, but conceiving them to be of great concern in this juncture of time, I have rescinded my first resolution, and have exposed them to a critical view. Repentance is Purgative; fear not the working of this Pill. Smite thy soul (saith Chrysostome) *smite it, it will escape death by that stroke. How happy were it if we were more deeply affected with sin, and our eyes did swim in their Orb. The waters of Repentance though they are troubled, yet* Pure, *where we may clearly see the Spirit of God moving. Moist tears dry up the rheumes of sin, and quench the wrath of God*. Repentance is the Cherisher of Piety, the Procurer of Mercy*. The more regret and trouble of Spirit we have at our first Conversion, the less we shall feel afterwards. The greater Fine is paid, the less Rent. Christians have you a sad resentment of other things, and not of sin? Worldly Tears fall to the earth, but godly tears are kept in a bottle,* Psalm 56. 8. *Judge not holy weeping superfluous.* Tertullian *thought he was born for no other end but to repent*. Either sin must drown, or the scul burn. Let it not be said, Repentance is* difficult. *Things that are excellent deserve labour*.*

* Fletûs imbre exstinxit Petrus fulmen iræ divinæ. Brugensis.

* Κἂν τὰ πατρῷα κατεδηδοκὼς ἦς, θέλουσον μόνον ἐπανελθεῖν. τὴν ὀργὴν καὶ καταδέκην εὐθέως σβέσεις. Chrysost de Pœnit.

* Peccator omnium notarum cùm sim, nec ulli rei nisi pœnitentiæ natus. Tert. de Pœn.

labour? Will not a man digg for Gold in the Oar, though it makes him sweat. It is better to go with difficulty to Heaven, than with ease to Hell. What would the damned give might they have an Herauld sent to them from God to proclaim mercy upon their repentance? What Vollies of sighs and groans would they send up to Heaven, what floods of tears would their eyes pour forth, but it is now too late*. They may keep their tears to lament their folly, sooner than to procure pitty. O that therefore while we are on this side the Grave, we would make our peace with God. To morrow may be our dying day, let this be our repenting day. How should we imitate the Saints of old who have imbittered their souls*, and sacrificed their lusts, and put on sackcloth in hope of* white robes. Peter *baptized himself with tears; And that devout Lady* Paula, *(of whom* Hierom *writes) like a Bird of Paradise bemoaned her self and humbled her self to the dust for sin. Besides our own personal miscarriages, the deplorable condition of the Land calls for a contribution of Tears. Have not we lost*

* Superasq; evadere ad auras hoc opus, &c. *Virgil.*

* Δύσκολα τὰ καλά. Plutarch.

* Post mortem non datur pœnitentiæ locus. *Tertul. cont. Demetr.*

* Cum pervenissem ad pœnitentes vidi revera res & verba quæ Deo vim inferre possent. Quosdam ex eis vidi noctibus totis stare Pervigiles; alios humi luridas facies inclinantes, indignos se qui cœlum aspicerent vociferantes; nonnullos lugentes, frontemq; in Terram collidentes; alios pectora jugiter Tundentes, animámque suam suspirio ingenti amaricantes. *Climach.*

much

* Fama Pari Paſſu ambulat cum vita.

much of our Priſtine fame and renown *? *Time was when we did ſit as* Princeſs *among the* Provinces *. *God made the ſheaves of other Nations* to do obeyſance to our Sheaf *, *but is not our* Glory fled away as a Bird? *Hoſ.* 9. 11. *We are become the* ſhame *of our friends, and the ſcorn of our enemies. And what ſevere diſpenſations are yet behind, we cannot tell. Our black and Hideous Vapours having aſcended, we may fear loud Thunder-claps ſhould follow; and will not all this bring us to our wits, and excite in us a Spirit of humiliation? Shall we ſleep on the top of the Maſt when the winds are blowing from all the quarters of Heaven?* O let not the Apple of our eye ceaſe *. *I will not launch forth any further in a Prefatory Diſcourſe, but that God would add a bleſſing to this work, and ſo direct this arrow, that though ſhot at rovers, it may hit the mark, and ſome ſin may be ſhot to death, ſhall be the ardent prayer of him, who is*

* Lam. 1. 1.

* Geneſis 37. 7.

* Lam. 2. 18.

The Well-wiſher of thy
Souls Happineſs,

May 25.
1668.

Thomas Watſon.

much of our Pristine fame and renown * ? Time was when we did sit as Princess among the Provinces *. God made the sheaves of other Nations to do obeysance to our Sheaf *, but is not our Glory fled away as a Bird? Mos. 9. 11. We are become the shame of our friends, and the scorn of our enemies, [illegible] that [illegible] dispensations are yet [illegible] we cannot [illegible]. Our black and [illegible] descended, we may [illegible] should follow, and [illegible] to our wits, and [illegible] humiliations? Shall [illegible] when the [illegible] quarters of Heaven [illegible] of our eye cease [illegible] any further in a [illegible] that God would add a [illegible] so direct this arrow, that though shot at [illegible], it may hit the mark [illegible] shot to death, shall be [illegible] of him, who is

The [illegible] of thy [illegible] happiness,

Thomas Watson.

* Fama Pari Passu ambulat cum vita.
* Lam. 1. 1.
* Genesis 37. 7.
* Lam. 2. 18.

Reader, Be pleaſed to correct theſe miſtakes of the Preſs.

PAg. 21. Marg. for *Chriſti primogenito*, r. *Chriſto primogenito*; p. 64. l. 11. for *fleſhly*, r. *fleſhy*; p. 72. l. 6. for *canker*, r. *cancer*. p. 82. Marg. r. *aquila ſeneſcente tam curuum habet roſtrum*. p. 110. l. 23. for *Good*, r. *God*. p. 131. l. 10. for 1 *Sam.* 30. 22. r. *Iſaiah* 30. 22.

THE DOCTRINE OF REPENTANCE.

Acts 26. 20.

That they ſhould repent and turn to God, and do works meet for Repentance.

CHAP. I.

A Præliminary Diſcourſe, together with the Propoſition.

SAint *Paul* being falſly accuſed by *Tertullus* to be ſeditious, *chap.* 24. 5. *We have found this man a peſtilent fellow,* * *and a mover of Sedition:* in this chapter he makes an apology for himſelf, before *Feſtus* and King *Agrippa.*

* λοιμὸν Peſtem.

Paul proves himſelf to be an Oratour. He courts the King, 1. By his Geſture; *He ſtretched forth his hands, verſ.* 1. as the cuſtom of Oratours was. 2. By his manner of ſpeech, *ver.* 2. *I think my ſelf happy King Agrippa, becauſe I ſhall anſwer for my ſelf before thee, touching all the things whereof I am accuſed.*

Paul treats of three things, and that in ſo deep a ſtrain of Rhetorick, as he had almoſt converted King *Agrippa*.

1. He diſcourſeth of the manner of his life before his converſion, *ver.* 5. *after the moſt ſtrait Sect of our Religion, I lived a Phariſee.* During the time of his unregeneracy, he was zealous for Traditions; and his falſe fire of zeal was ſo hot, that it ſcorched all that ſtood in his way, *ver.* 10. *Many of the Saints I ſhut up in priſon.*

2. *Paul* diſcourſeth of the manner of his converſion, *ver.* 13. *I ſaw in the way a light from Heaven, above the brightneſs of the Sun.* This light was no other but what ſhined from Chriſts glorified body: *And I heard a voice ſpeaking unto me, Saul, Saul, why perſecuteſt thou me?* The body being hurt, the head in Heaven cryed out. At this light and voice *Paul* was amazed, and fell to the earth, *ver.* 14. *And I ſaid, who art*

art thou Lord? and he ſaid, I am Jeſus whom thou perſecuteſt, ver. 15. *Paul* was now taken off from himſelf; all opinion of ſelf-righteouſneſs vaniſhed, and he did graft his hope of Heaven upon the ſtock of Chriſts Righteouſneſs.

3. *Paul* diſcourſeth of the manner of his life after his converſion: He who before was a perſecutor, now became a Preacher, *ver.* 16. *Ariſe, for I have appeared unto thee, to make thee a Miniſter, and a Witneſs, of thoſe things which thou haſt ſeen.* When *Paul* (this *veſſel of election* *) was ſavingly wrought upon, he laboured to do as much good as before he had done hurt. Before, he perſecuted Saints to death, now he preacheth ſinners to life. God firſt ſent him to the Jews at *Damaſcus*, and afterwards enlarged his commiſſion to preach to the Gentiles. And the ſubject he preacht upon was this in the text, *That they ſhould repent and turn to God* *. A weighty and excellent Subject.

* σκεῦος ἐκλογῆς.

* Gentes falſos coluerunt deos, Judæi Verum Deum, ſed non ſicut oportebat. *Grotius.*

I ſhall not diſpute the Priority, whether Faith or Repentance goes firſt; doubtleſs Repentance ſhews it ſelf firſt in a Chriſtians life; yet I am apt to think

think the ſeeds of Faith are firſt wrought in the heart *. As when a burning Taper is brought into a room, the light ſhews it ſelf firſt, but the Taper was before the light: So we ſee the fruits of Repentance firſt, but the initials of Faith were there before.

* Non poteſt homo ſeriò pœnitere, niſi ſe Dei eſſe noverit. *Zanchy.*

That which inclines me to think that Faith is ſeminally in the heart before Repentance, is this, becauſe Repentance being a grace, muſt be acted by one that is living. Now, how doth the ſoul live but by Faith? *Heb.* 10. 38. *The juſt ſhall live by his Faith.* So that there muſt be firſt ſome ſeeds of Faith in the heart of a penitent, * elſe it is a dead Repentance, and ſo of no value.

* Reſipiſcentia ex fide gignitur. *Muſculus.*

But whether Faith or Repentance go firſt, ſure I am, Repentance is of ſuch importance, as there is no being ſaved without it. After *Pauls* ſhipwrack, he did ſwim to ſhore on planks, and broken pieces of the ſhip, *Act.* 27. 44. So in *Adam* we all ſuffered ſhipwrack, and Repentance is the only plank left us after ſhipwrack to ſwim to Heaven *.

* Tabula poſt naufragium. *Doct.*

It is a great duty incumbent upon Chriſtians, ſolemnly to repent and turn unto God, *Mat.* 3. 2. *Repent ye, for the Kingdom*

dom of Heaven is at hand, *Act.* 3. 19. *Repent therefore, and be converted, that your ſins may be blotted out*, *Act.* 8. 22. *Repent of this thy wickedneſs.* In the mouth of theſe three witneſſes this truth is confirmed. Repentance is a foundation-grace, *Heb.* 6. 1. *Not laying again the foundation of Repentance.* That Religion muſt needs fall to the ground which is not built upon this foundation.

Repentance is a grace required under the Goſpel. Some think it legal; but the firſt Sermon that ever Chriſt preached; nay, the firſt word of his Sermon was μετανοεῖτε, *Repent*, *Mat.* 4. 17. And his laſt farewell that he left when he was going to aſcend, was, that *Repentance ſhould be preached in his Name*, *Luke* 24. 37. And the Apoſtles did all beat upon this ſtring, *Mark* 6. 3. *They went out and preached that men ſhould repent.*

Repentance is a pure Goſpel-grace. The covenant of works admitted no Repentance. There it was, *ſin and die*: Repentance comes in by the Goſpel. Chriſt hath purchaſed in his blood that repenting ſinners ſhall be ſaved. The Law required perſonal, perfect, and perpetual obedience; it curſed all that could not

come up to this, *Gal.* 3. 10. *Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.*

It doth not ſay, he that obeys not all things, let him *repent*, but, let him be *curſed*. So that Repentance is a Doctrine brought to light only by the Goſpel.

CHAP. II.

Shewing how Repentance is wrought.

THE manner how Repentance is wrought, is,

1. 1. Partly by the Word, *Act.* 2. 37. *When they heard this, they were pricked in their heart, &c.* The Word preached is Gods Engine he uſeth to effect Repentance. 'Tis compared to an *Hammer*, and to a *Fire*, *Jer.* 23. 29. The one is to break, the other to melt the heart. How great a bleſſing is it to have the Word diſpenſed, which is of ſuch noble vertue? And how hard will they find it to eſcape Hell, who put out the lights of Heaven?

2. 2. Repentance is wrought by the Spirit. Miniſters are but the Pipes and Organs; it is the Holy Ghoſt breathing in them,

them, makes their words effectual *. *Act.* 10. 44. *While Peter spake these words, the Holy Ghost fell on all them which heard the Word.* The Spirit in the Word illuminates and converts *. When the Spirit toucheth an heart, it dissolves into tears, *Zach.* 12. 10. *I will pour on the Inhabitants of Hierusalem a spirit of Grace, and they shall look on me whom they have pierced, and mourn.* 'Tis wonderful to consider, what different effects the Word hath upon men. Some at a Sermon are like *Josiah*, *their heart is tender*, and they let fall tears *; others are no more affected with it, than a deaf man with musick. Some grow better by the Word, others worse. The same earth which causeth sweetness in the Grape, causeth bitterness in the Wormwood. What is the reason the Word works so differently? it is because the Spirit of God doth carry the Word to the conscience of one, and not another. One hath received the divine *Unction*, and not the other, 1 *Joh.* 2. 20. Oh pray that the dew may fall with Manna. That the Spirit may go along

* Omne instrumentum operatur in virtute principalis agentis.

* Spiritus Dei est omnipotens artifex, formans affectionem, spirans Gratiam, juvans operationem, agens omnia fortiter, & disponens suaviter. *Bernard.*

* 2 King. 22. 19.

with the Word. The Chariot of Ordinances will not carry us to Heaven, unleſs the Spirit of God joyn himſelf to this Chariot *.

* Act. 8. 29.

CHAP. III.

Diſcovering the Deceits of Repentance.

IT will next be enquired, what Repentance is. I ſhall firſt ſhew you what it is not. There are ſeveral Deceits of Repentance, which might occaſion that ſaying of *Auſtin*, That Repentance damns many. He means a falſe Repentance. A perſon may delude himſelf with a counterfeit Repentance.

1. Deceit. 1. The firſt Deceit of Repentance is *legal Terrour*. A man hath gone on long in ſin, at laſt God arreſts him, ſhews him what deſperate hazard he hath run, and he is filled with anguiſh; within a while the tempeſt of conſcience is blown over, and he is quiet; then he concludes he is a true penitent, becauſe he hath felt ſome bitterneſs in ſin: Be not deceived, this is not Repentance. *Ahab* and *Judas* had ſome trouble of mind. It is one thing to be

be a terrified ſinner, and another thing to be a repenting ſinner. Senſe of guilt is enough to breed terrour; infuſion of grace breeds Repentance. If pain and trouble were ſufficient to Repentance, then the damned in Hell ſhould be moſt penitent, for they are moſt in anguiſh. Repentance depends upon a change of heart. There may be terrour, yet no change of heart.

2. Another Deceit about Repentance, is, *reſolution againſt ſin.* A perſon may purpoſe and make vows, yet be no penitent, *Jer.* 2. 20. *Thou ſaidſt, I will not tranſgreſs.* Here was a reſolution; but ſee what follows; *under every green tree, thou playedſt the Harlot.* Notwithſtanding her ſolemn engagements, ſhe played faſt and looſe with God, and ran after her Idols. We ſee by experience when a perſon is on his ſick-bed, what proteſtations will he make if God recover him again, yet he is as bad as ever: He ſhews his old heart in a new temptation. Reſolution againſt ſin may ariſe, 2 Deceit.

1. From preſent extremity; not becauſe ſin is ſinful, but becauſe it is painful. This Reſolution will vaniſh.

2. Reſolution againſt ſin may ariſe from

from fear of future evil; an apprehenſion of death and Hell, *Rev.* 6. 8. *I looked, and behold a pale horſe,* * *and his name that ſate on him was death, and Hell followed after him?* What will not a ſinner do? what vows will he not make, when he knows he muſt die and ſtand before the Judgement ſeat? Self-love raiſeth a ſick-bed vow, and love of ſin will prevail againſt it. Truſt not to a paſſionate reſolution, it is raiſed in a ſtorm, and will die in a calm.

* χλωρὸς. Seſſore morte, Pediſſequo inferno.

3 Deceit. 3. The third Deceit about Repentance, is, *the leaving many ſinful courſes.* 'Tis a great matter I confeſs to leave ſin: So dear is ſin to a man, that he will rather part with a child than a luſt, *Micah* 6. 7. *Shall I give the fruit of my body, for the ſin of my ſoul** ? But ſin may be parted with, yet no Repentance.

* Nunquid Deus à me poſcit piaculum, ſicut *Saturnus, Moloch,* aliique dei gentium quos coluimus, victimas humanas efflagitant?

1. A man may part with ſome ſins, and keep other. As *Herod* reformed many things amiſs, but could not leave his inceſt.

* Serpens quotannis exuvias deponit. *Cauſin. Hierogl.*

2. An old ſin may be left to entertain a new *. As you put off an old ſervant

to

to take another. This is to exchange a ſin. Sin may be exchanged, and the heart not changed. He who was a Prodigal in his youth, turns an Uſurer in his old age. A ſlave is ſold to a Jew, the Jew ſells him to a Turk; here is the Maſter changed, but he is a ſlave ſtill. So a man removes from one vice to another, but he is a ſinner ſtill.

3. A ſin may be left not ſo much from ſtrength of grace, as from moral grounds. A man ſees that though ſuch a ſin be for his *Tooth*, yet it is not for his *intereſt*: It will eclipſe his credit, prejudice his health, impair his eſtate; therefore upon prudential reaſons he gives it a diſmiſs.

The true leaving of ſin, is, when the acts of ſin ceaſe from the infuſion of a principle of grace: As the air ceaſeth to be dark from the infuſion of light.

CHAP. IV.

Opening the Nature of True Repentance.

I Shall next come to ſhew, what Goſpel-Repentance is: Repentance is a grace of Gods Spirit, whereby a ſinner

is

is inwardly humbled, and visibly reformed. For a further amplification of Repentance, *know*, that Repentance is a spiritual medicine, made up of six special Ingredients; if any one be left out, it loseth its vertue.

1. Sight of Sin.
2. Sorrow for Sin.
3. Confession of Sin.
4. Shame for Sin.
5. Hatred for Sin.
6. Turning from Sin.

SECTION I.

1 Ingredient. * Visus peccati.

1. THE first Ingredient in Repentance, is, *Sight of Sin* *. The first part of Christs Physick is *Eye-salve*, *Act.* 26. 18. 'Tis the great thing noted in the Prodigals Repentance, *Luk.* 15. 17. *He came to himself* *; He saw himself a sinner, and nothing but a sinner. Before a man can come to Christ, he must come to himself. *Solomon* in his description of Repentance, puts this in as the first Ingredient, 1 *King.* 8. 47. *If they shall bethink*

* μετανοῆσαι, opponitur τῷ προνοῆσαι, sign. f. post factum sapere. *Chemnitius.*

*bethink themſelves**. A man muſt firſt recognize and conſider what his ſin is, and *know the plague of his heart*, ere he can be duly humbled for it. The firſt creature God made was *Light*: So the firſt thing in a penitent is illumination, *Epheſ.* 5. 8. *Now ye are light in the Lord.* The eye is made both for ſeeing and weeping. Sin muſt firſt be ſeen, before it can be wept for.

* μετάνοια eſt quâ peccator ad ſe redit, ac Priſtinam animi ſenſentiam in melius mutat. *Muſcul.*

Uſe.

Hence I infer, where there is no ſight of ſin, there can be no Repentance. Many who can ſpy faults in others, ſee none in themſelves: They cry, they have good hearts. Were it not ſtrange that two ſhould live together, and eat and drink together, yet not know one another? Such is the caſe of a ſinner, his body and ſoul live together, walk together, yet he is unacquainted with himſelf: He knows not his own heart, nor what an Hell he carries about him. Under a vail a deformed face is hid. Perſons are vailed over with ignorance, and ſelf-love, therefore ſee not what deformed ſouls they have. The Devil doth with them as the Faulkner with the Hawk, blinds them, and carries them hooded to Hell, *Zach.* 11. 17. *The ſword ſhall be upon his right eye.* Men have

have insight enough into worldly matters, but the eye of their mind is smitten; they see not any evil in sin *. *The sword is upon their right eye.*

* Inter peccandum cæci sumus. *Muscul.*

SECT. II.

2 Ingredient.

2. THE second Ingredient into Repentance, is, *Sorrow for Sin* *. *Psal.* 38. 18. *I will be sorry for my sin.* *Ambrose* calls sorrow the imbittering of the soul. The Hebrew word to be sorrowful, signifies to have the soul as it were crucified *. This must be in true Repentance, *Zach.* 12. 10. *They shall look upon me whom they have pierced, and mourn.* As if they did feel the nails of the Cross sticking in their sides. A woman may as well expect to have a child without pangs, as one can have Repentance without sorrow. He that can believe without doubting, suspect his faith; and he that can repent without sorrowing, suspect his Repentance.

* Contritio cordis.

* Martyres effundunt sanguinem pœnitentes lachrymas.

Martyrs shed blood for Christ *, and penitents shed tears for sin, *Luk.* 7. 38. *She stood at Jesus feet weeping* *. See how this

* Quasi tota in lachrymas resoluta.

limbeck

limbeck dropped; the ſorrow of her heart ran out at her eye*. The brazen lavor for the Prieſts to waſh in, *Exod.* 30: 18. did tipifie a double lavor: The lavor of Chriſts blood we muſt waſh in by Faith; and the lavor of tears we muſt waſh in by Repentance. A true Penitentiary labours to work his heart into a ſorrowing frame; he bleſſeth God when he can weep; he is glad of a rainy-day: He knows 'tis a Repentance he ſhall have no cauſe to repent of*. Though the bread of ſorrow be bitter to the taſte, yet, *it ſtrengthens the heart* *.

* Triſtitia ex cognitione peccati orta, ſalutaris eſt admodum, & genuinæ pœnitentiæ comes *Brugenſ.*

× ×

* 2 Cor. 7. 10.

* Pſalm 104. 15.

This ſorrow for ſin is not facil: It is an holy Agony: 'Tis called in Scripture a breaking of the heart, *Pſal.* 51. 17. *The Sacrifices of God, are a broken heart:* And a rending of the heart, *Joel* 2.13. *Rend your hearts**. The expreſſions of *ſmiting of the thigh*, *Jer.* 31. 19. *knocking on the breaſt*, *Luk.* 18. 13. *putting on of ſackcloth*, *Iſa.* 22.12. *plucking off the hair*, *Ezra* 9.3. What are all theſe, but outward ſigns of inward

קרע Vox *ſcindite*, duplex ſignificatum gerere non abſonum eſt; prius *proprium*, reſpectu veſtimentorum, poſterius *metaphoricum*, reſpectu cordis, quod ſcindi dicitur quando ſenſu peccatorum & iræ Dei eſt anxium & contritum. *Glaſſii Philolog. Sacra.*

ward ſorrow. This ſorrow muſt be,

1. 1. To make Chriſt precious. O how deſirable is a Saviour to a troubled ſoul! Now Chriſt is Chriſt indeed, and mercy is mercy indeed. Till the heart be full of compunction, it is not fit for Chriſt*. How welcome is a Chyrurgion to a man that is bleeding of his wounds.

* Non infundit Deus Oleum miſericordiæ niſi in vas contritum.

2. 2. This ſorrow is to drive out ſin: Sin breeds ſorrow, and ſorrow kills ſin: Holy ſorrow is the *Ruberb* to purge out the ill humours of the ſoul. It is ſaid, that the tears of Vine-branches are good to cure the Leproſie. Sure it is, tears that drop from the penitent, are good to cure the leproſie of ſin. Salt water of tears kills the worm of conſcience.

3. 3. This ſorrow is to make way for ſolid comfort, *Pſal.* 126. 5. *They that ſow in tears, ſhall reap in joy.* The penitent hath a wet ſeed-time, but a delicious harveſt. Repentance breaks the impoſthume of ſin, and then the ſoul is at eaſe. *Hannah* after weeping went away, and *was no more ſad*, 1 *Sam.* 1. 18. Gods troubling the ſoul for ſin, is like the Angels troubling the Pool, *Joh.* 5. 4. which made way for healing.

But it is not all ſorrow evidenceth true

Repentance: There is as much difference between true and falſe ſorrow, as between water in the ſpring which is ſweet, and water in the Sea which is briny. The Apoſtle ſpeaks of ſorrowing *after a godly manner*, 2 *Cor.* 7. 9. But what is this λύπη κατὰ θεὸν, this godly ſorrowing? Anſwer, There are ſix Qualifications of it.

1. True godly ſorrow is *intrinſecal*, and that two waies: 1. It is a ſorrow *of the heart*. Hypocrites ſorrow lies in their faces, *Matth.* 6. 16. *They diſ-figure their faces* *: They make a ſowre face, but their ſorrow goes no further: Like the dew that wets the leaf, but doth not ſoak to the root. *Ahabs* Repentance was in outward ſhew: His garments were rent, but not his ſpirit, 1 *King.* 21. 27. Godly ſorrow goes deep, like a Vein which bleeds inwardly *. The heart bleeds for ſin, *Act.* 2. 37. κατενύγησαν, *They were pricked at their hearts* *. As the heart bears a chief part in ſinning, ſo it muſt in ſorrowing. 1.

* ἀφανίζειν proprie valet, ſic delere quidpiam, & tollere è medio ut nuſquam appareat: Iſti quoque hypocritæ (hiſtrionum inſtar) comtum & munditiem omnem ſubſtrahebant, illuvie & ſqualore ſœdi prodeuntes, quaſi nativum vultum è medio tollerent. *Beza.*

* Fletus interior. *Altingſt.*

* κατανύττω Punctim cædo. *Scap.*

2. It is a ſorrow for *heart-ſins*. The firſt ebullitions and riſings of ſin *. *Paul* grieved for *the Law in his members*, *Rom.*

* Motus primo primi.

Rom. 7.23. The true mourner weeps for the ſtirrings of pride and concupiſcence; he grieves for *the root of bitterneſs*, though it never bloſſoms into act. A wicked man may be troubled for ſcandalous ſins; a real convert laments heart-ſins.

2. Godly ſorrow is *ingenuous*; it is more for the offence than the puniſhment. Gods Law is infringed, his love abuſed; this melts the ſoul in tears. A man may be ſorry, yet not repent: As a thief is ſorry when he is taken, not becauſe he ſtole, but becauſe he comes under the penalty. Hypocrites grieve only for the bitter conſequence of ſin. I have read of a fountain that never ſends forth ſtreams but the evening before a famine: So their eyes never pour out tears, but when Gods Judgements are approaching. *Pharaoh* was more troubled for the froggs and River of blood, than for his ſin. But godly ſorrow is chiefly for the treſpaſs againſt God; ſo that if there were no conſcience to ſmite, no Devil to accuſe, no Hell to puniſh, yet the ſoul would be grieved becauſe of the prejudice done to God, *Pſal.* 51. 4. *My ſin is ever before me.* *David* doth not ſay, the ſword threatned is ever before me, but, *my ſin.*

Oh

Oh that I ſhould offend ſo good a God, that I ſhould grieve my Comforter; this breaks my heart!

Godly ſorrow ſhews it ſelf to be ingenuous, becauſe when a Chriſtian knows he is out of the Gun-ſhot of hell, and ſhall never be damned; yet ſtill he grieves for ſinning againſt that free-grace which hath pardoned him.

3. Godly ſorrow is *fiducial*; it is intermixed with faith, *Mar.* 9.24. *The Father of the child cryed out, and ſaid with tears; Lord I believe.* Here was ſorrow for ſin checkered with faith; as we have ſeen a bright Rainbow appear in a watry cloud. * Spiritual ſorrow will ſink the heart, if the pully of faith doth not raiſe it. As our ſin is ever before us; ſo Gods Promiſe muſt be ever before us. As we muſt feel our ſting; ſo we muſt look up to Chriſt our brazen Serpent *. Some have had their faces ſo ſwell'd with worldly grief, that they could hardly look out of their eyes. That weeping is not good which blinds the eye of faith. If there be not ſome dawnings of faith in the ſoul, it is not humiliation, but deſpair. 3.

* Flevit Petrus quia culpa obrepſit ei; commune quod labitur, fidei quod flevit. *Ambroſe.*

* Illi Evangelicè reſipiſcunt, qui peccati aculeo apud ſe exulcerati, fiduciâ autem miſericordiæ Dei erecti, ad Dominum confugiunt. *Zanchy.*

4. 4. Godly ſorrow is a *great ſorrow*, Zach. 12. 11. *In that day there ſhall be a great mourning, as the mourning of Hadadrimmon**. Two Suns did ſet that day when *Joſiah* died, and there was a great Funeral mourning. To ſuch an height muſt ſorrow for ſin be boiled up.

——*Pectore ab imo ſuſpiria*——

Queſt. *Whether have all the ſame degrees of ſorrow?*

Anſw. No; ſorrow doth *recipere magis & minus*. In the new birth all have pangs, but ſome have ſharper pangs than others. 1. Some are naturally of a more rugged moroſe diſpoſition, of higher ſpirits, and are not eaſily brought to ſtoop; theſe muſt have greater humiliation: As a knotty piece of timber muſt have greater wedges driven into it. 2. Some have been more hainous offenders, and ſuitable to their ſin muſt their ſorrow be. Some Patients have their ſores let out with a needle, others with a launce. Flagitious ſinners muſt be more bruiſed with the hammer of the Law. 3. Some are deſigned and cut out for higher ſervice, to be eminently inſtrumental for God; and theſe muſt have a mightier work of humiliation paſs upon them.

* In crucifixione Chriſti maximus erat fidelium Planctus, qualis fuit in cæde *Joſiæ*, qui fuit Proavus & Typus Chriſti. *Hierom.*

them. Such as God intends to be Pillars in his Church, must be more hewn. *Paul* the Prince of the Apostles, who was to be Gods Ensign-bearer, to carry his Name before *the Gentiles and Kings**, was to have his heart more deeply launced by Repentance. * Act. 9. 15.

2. *But how great must sorrow for sin be in all?* Quest. 2.

It must be as great as for any worldly loss. Answ. 1.

——*Turgescunt lumina fletu*—— * Propert.

Zach. 12. 10. *They shall look on me whom they have pierced, and mourn as for an only son**. 2. Sorrow for sin must surpass worldly sorrow. We must grieve more for offending God, than for the loss of dear relations, *Isa.* 22. 12. *In that day did the Lord call to weeping, and baldness, and girding with sackcloth.* This was for sin. But in case of the burial of the dead, we find God prohibiting tears * and baldness *: To intimate that sorrow for sin must exceed sorrow at the grave; and good reason, for in the burial of the dead, it is only a friend departs, but in sin God departs. * Planctu quasi super unigenitum pro Christi primogenito, *Lap.* * Jer. 22. 10. * Jer. 16. 6.

3. Sorrow for sin should be so great as to swallow up all other sorrow. As when

the pain of the Stone and Gout meet, the pain of the Stone ſwallows up the pain of the Gout.

4. We are to find as much bitterneſs in weeping for ſin, as ever we found ſweetneſs in committing it. Sure *David* found more bitterneſs in Repentance, than ever he found comfort in *Bath-ſheba*.

5. Our ſorrow for ſin muſt be ſuch as makes us willing to let go thoſe ſins which brought in the greateſt income of profit or delight. Then the Phyſick hath been ſtrong enough, when it hath purged out the diſeaſe: And then a Chriſtian hath arrived at a ſufficient meaſure of ſorrow, when the love of ſin is purged out.

6. Godly ſorrow in ſome caſes is joyned with reſtitution. * Whoſoever hath wronged others in their eſtate, by unjuſt fraudulent dealing, ought in conſcience to make them recompence. There is an expreſs Law for this, *Numb.* 5. 7. *He ſhall recompence his treſpaſs* *, *with the principal thereof, and give it unto him againſt whom he hath treſpaſſed.* Thus *Zacheus*, *Luk.* 19. 8. *If I have wronged any man by falſe accuſation* *, *I reſtore him four-fold.* When *Selymus* the great Turk lay upon his death-bed,

6.

* Debent contritio cordis, & ſatisfactio operis coaleſcere.

* אשמו

* ἐσυκοφάντησα, quæ ex calumnia acquiſivi. *Euthymius.*

bed; being moved by *Pyrrhus* to beſtow that wealth he had wronged the Perſian Merchants of, upon charitable uſes, he commanded, it ſhould rather be ſent back to the right owners*. Shall not a Chriſtians *Creed* be better than a Turks *Alcoran*. 'Tis a bad ſign when a man on his death-bed bequeaths his ſoul to God, and his ill-gotten goods to his friends. I can hardly think God will receive his ſoul. *Auſtin* ſaith, *without reſtitution, no remiſſion**. And it was a ſpeech of old *Latimer*, if ye reſtore not goods unjuſtly gotten, ye ſhall cough in Hell.

* Turkiſh Hiſtory.

* Non remittitur peccatum, niſi reſtituatur ablatum.

1. *But ſuppoſe a perſon hath wronged another in his eſtate, and the party wronged be dead, what ſhall he do in this caſe?* Queſt. 1.

Let him reſtore his ill-gotten goods to that mans heirs and ſucceſſors. Qu. *But what if none of them be living? Anſw.* Let him reſtore to God; that is, let him put his unjuſt gain into Gods treaſury by relieving the poor. Anſw.

2. *But what if the party who did the wrong be dead?* Queſt. 2.

Then they who are his heirs ought to make reſtitution. Mark what I ſay, if there be any who have eſtates left them, and they knew that the parties Anſw.

who left their estates did defraud others, and died with that guilt upon them, then the *Heirs* or *Executors* who possess those estates, are bound in conscience to make restitution, else they entail the curse of God upon their family.

Quest. 3. 3. *But if a man hath wronged another, and he be not able to restore, what shall he do in this case?*

Answ. Let him deeply humble himself before God, promising to the party wronged (if the Lord make him able) full satisfaction, and God will accept of the will for the deed.

6. Godly sorrow is abiding. It is not a few tears shed in a passion will serve the turn: Some at a Sermon will fall a weeping, but it is like an Aprill showre soon over: Or like a vein opened and presently stopp'd again: But true sorrow must be habitual. Oh Christian, the disease of thy soul is *Chronical*, and is frequently returning upon thee, therefore thou must be continually physicking thy self by Repentance: And this is that sorrow which is κατὰ θεὸν, *after a godly manner*.

Use. How far are they from Repentance who never had any of this godly sorrow? Such

Such are 1. The *Papists*, who leave out the very soul of Repentance; making all penitential work consist in fasting, pennance, pilgrimages; but there is nothing of spiritual sorrow in this; they torture their bodies, but their hearts are not rent. What is this but the carkass of Repentance?

2. *Carnal Protestants*, who are strangers to godly sorrow; they cannot endure a serious thought, nor do they love to trouble their heads about sin. *Paracelsus* speaks of a Phrensie some have, which will make them die dancing. So sinners spend their lives in mirth; they sing away sorrow, and go dancing to damnation. Some have lived many years, yet never put a drop in Gods bottle, nor do they know what a broken heart means: they weep and wring their hands, as if they were undone, when their estates are gone, but have no agony of soul for sin.

There is a twofold sorrow; 1. A *rational* sorrow, which is an act of the soul, whereby it hath a displacency against sin, and chuseth any torture rather than to admit of sin. 2. There is a *sensitive* sorrow, which is expressed by plenty of tears. The first of these is to be found

in

in every child of God; but the other, which is a ſorrow running out at the eye, all have not: yet it is very commendable to ſee a weeping penitent. Chriſt counts thoſe the great beauties which are tender-eyed; and well may ſin make us weep. We uſually weep for the loſs of ſome great good: By ſin we have loſt the favour of God. If *Micah* did ſo weep for the loſs of a falſe God, *Judg.* 18. 24. *Ye have taken away my gods, and what have I more?* Then well may we weep for our ſins, which have taken away the true God from us.

SECTION III.

3 Ingredient. Confeſſio nis.

3. THE third Ingredient in Repentance, is *confeſſion of ſin*. Sorrow is ſuch a vehement paſſion as will have vent: it vents it ſelf at the eyes by weeping, and at the tongue by confeſſion, *Neh.* 9. 2. *The children of Iſrael ſtood and confeſſed their ſins*, *Hoſ.* 5. 15. *I will go and return to my place, till they acknowledge their ſins.* 'Tis a metaphor alludes to a Mother, who when ſhe is angry, goes away from the child, and hides her face, till the

the child acknowledgeth its fault, and begs pardon. *Gregory Nazianzene* calls confeſſion, *a ſalve for a wounded ſoul.*

Confeſſion is a ſelf accuſing, 2 *Sam.* 24. 17. *Lo, I have ſinned.* Indeed among men it is otherwiſe: no man is bound to accuſe himſelf, but deſires to ſee his accuſer; but when we come before God we muſt accuſe our ſelves:

—me me adſum qui feci in me convertite Ferrum—

And the truth is, by this ſelf-accuſing we prevent Satans accuſing. In our confeſſions we tax our ſelves of pride, infidelity, paſſion; now when Satan (who is called *The Accuſer of the Brethren*) ſhall lay theſe things to our charge, God will ſay, They have accuſed themſelves already, therefore Satan, thou art non-ſuited, thy accuſations come too late. Nay, the humble ſinner doth more than accuſe himſelf; he doth as it were κατακρίνειν, ſit in Judgement, and paſs a ſentence upon himſelf; he confeſſeth that he hath deſerved to be bound over to the wrath of God. And hear what the Apoſtle ſaith, 1 *Cor.* 11. 31. *If we would judge our ſelves, we ſhould not be judged* *.

* Neq; judicio, quod pœnitentiæ humanæ ſeveritas protulit, aliquid juſtitia cœleſtis apponit. *Cyprian.*

But

But have not wicked men confeſſed ſin, as *Judas* and *Saul*? yes, but theirs was not a true confeſſion. That confeſſion of ſin may be right and genuine, theſe eight qualifications are requiſite.

1. It muſt be *voluntary* *; it muſt come as water out of a ſpring, freely. The confeſſion of the wicked is extorted, like the confeſſion of a man upon a rack. When a ſpark of Gods wrath flies into their conſcience, or they are in fear of death, then they will fall to their confeſſions. *Balaam*, when he ſaw the Angels naked ſword, could ſay, *I have ſinned*, *Numb.* 22. 34. But true confeſſion drops from the lips, as myrrhe from the tree, or honey from the comb, freely, *Luk.* 15. 18. *I have ſinned againſt Heaven and before thee.* He charged himſelf with ſin, before his Father charged him with it.

1. * Eſt actus animi elicitus. *Altingſt.*

2. Confeſſion muſt be with compunction; the heart muſt deeply reſent it *. A natural mans confeſſions run thorow him, as water thorow a pipe; they do not at all affect him: but true confeſſion leaves heart-wounding impreſſions on a man. *Davids* ſoul was burdened in the confeſſion of his ſins, *Pſal.* 38. 4. *As an heavy burden, they are too heavy for me.* It

2. * Agnitio, conſcientiæ Anguſtias excitat, peccatorem proſternit, ut ſe miſericordiâ indignum judicet. *Baldwin.*

is

is one thing to confeſs ſin, and another thing to feel ſin.

3. Confeſſion muſt be ſincere: our hearts muſt go along with our confeſſions. The hypocrite confeſſeth ſin, but loves it; like a thief that confeſſeth ſtoln goods, yet loves ſtealing. How many confeſs pride and covetouſneſs with their lips, but roul them as *honey under their tongue. Auſtin* ſaith before his converſion he confeſſed ſin, and begg'd power againſt it, but his heart whiſpered within him, *not yet Lord**; he was afraid to leave his ſin too ſoon. A good Chriſtian is more honeſt; his heart keeps pace with his tongue; he is convinced of the ſins he confeſſeth, and abhors the ſins he is convinced of. 3.

* Non adhuc Domine. *Aug. Confeſſ.*

4. In true confeſſion a man doth particularize ſin. A wicked man acknowledgeth he is a ſinner in general; he confeſſeth ſin by whole-ſale; his confeſſion of ſin is much like *Nebuchadnezzar's* dream, *Dan.* 2. 3. *I have dream'd a dream*; but he could not tell what it was, *verſ.* 5. *The thing is gone from me.* So ſaith a wicked man, Lord, I have ſinned, but he doth not know what the ſin is, at leaſt not remember: whereas a true convert acknowledgeth 4.

knowledgeth his particular ſins. As it is with a wounded man, he comes to the Chyrurgion, and ſhews him all his wounds; here I was cut in the head, there I was ſhot in the arm: So a mournful ſinner confeſſeth the ſeveral diſtempers of his ſoul. *Iſrael* drew up a particular charge againſt themſelves, *Judg.* 10. 10. *Wee have ſerved Baalim.* The Prophet *Daniel* recites the very ſin which drew a curſe along with it, *Dan.* 9, 6. *Neither have we hearkned unto thy ſervants the Prophets which ſpake in thy Name.* By a diligent inſpection into our hearts we may find ſome particular ſin indulged, point that ſin with a tear.

5. 5. A true penitent confeſſeth ſin in the fountain; he acknowledgeth the pollution of his nature. The ſin of our nature is not only a *privation of good*, but an *infuſion of evil*: It is like Canker to Iron, or a Stain to Scarlet *. *David* acknowledgeth his birth-ſin, *Pſa.* 51. 5. *I was ſhapen in iniquity, and in ſin did my Mother conceive me* —— * *etiam embrioni hæſerit peccatum* —— We are ready to charge many of our ſins upon Satans temptations; but this ſin of

* Ut morbus non ſimpliciter privatio eſt ſanitatis, ſed poſitio qualitatis contrariæ. *Chamier de bom. corrupt. Tom.* 3.

* Quantumvis legitimus ſit Thorus, aliquâ tamen ratione cubile eſt inquinatum.

of our nature is wholly from our ſelves, we cannot ſhift it off to Satan: we have a root within that *bears gall and wormwood*, *Deut.* 29. 18. Our nature is παντοπεμπον, an abyſſe and ſeminary of all evil; from hence come thoſe ſcandals that infeſt the world. 'Tis this pravity of nature which poiſons our holy things; 'tis this which wings Gods judgements, and makes our mercies ſtick in the birth. O confeſs ſin in the fountain!

6. Sin is to be confeſſed with all its circumſtances and aggravations: thoſe ſins doubtleſs are dyed in grain which are committed under the Goſpel horiſon. Confeſs ſins againſt knowledge, againſt grace, againſt vows, againſt experiences, againſt judgements, *Pſal.* 78. 31. *The wrath of God came upon them, and ſlew the fatteſt of them; for all this they ſinned yet ſtill.* Theſe are killing aggravations which do accent and inhance our ſins. 6.

7. In confeſſion we muſt ſo charge our ſelves as to clear God; ſhould the Lord be ſevere in his providences, and unſheath his bloody ſword, yet we muſt acquit him, and acknowledge he hath done us no wrong. *Nehemiah* in his confeſſing of ſin, vindicates Gods righteouſneſs, 7.

neſs, *Nehem.* 9. 33. *Howbeit thou art juſt in all that is brought upon us.* *Mauritius* the Emperour, when he ſaw his wife ſlain before his eyes by *Phocas*, cryed out, *Righteous art thou O Lord in all thy wayes.*

8. 8. We muſt confeſs our ſins with a reſolution not to act them over again. Some run from the confeſſing of ſin, to the committing of ſin. Like the *Perſians*, who have one day in the year wherein they uſe to kill Serpents, and after that day ſuffer them to ſwarm again*. So many ſeem to kill their ſins in their confeſſions, and afterwards let them grow as faſt as ever, *Iſa.* 1. 16. *Ceaſe to do evil.* 'Tis vain to confeſs, *we have done thoſe things which we ought not to have done*, and continue ſtill in doing ſo. *Pharaoh* confeſſed he had ſinned, *Exod.* 9. 27. But when the thunder ceaſed, he fell to his ſin again, *verſ.* 33. *He ſinned yet more, and hardned his heart.* *Origen* calls confeſſion, *the vomit of the ſoul*, whereby the conſcience is eaſed of that burden did lye upon it: Now when we have vomited up ſin by confeſſion, we muſt not return to this vomit. What King will pardon that man, who after he hath confeſſed his treaſon, practiſeth new treaſon? Thus we ſee

* Briſſonius.

see how confession must be qualified.

Is confession a necessary Ingredient in Repentance? then here is a Bill of Indictment against four sorts of persons. Use 1. Reproof.

1. It reproves those that hide their sins: as *Rachel* hid her *Fathers Images under her, Gen.* 31. 34. Many had rather have their sins *covered*, than *cured*: They do with their sins, as with their pictures, draw a curtain over them; or as some do with their Bastards, smother them. But though men will have no tongue to confess, God hath an eye to see, he will unmask their treason *, *Psal.* 50. 21. *I will reprove thee, and set them in order before thee.* Those iniquities which men hide in their heart, shall be written one day on their forehead as with *the point of a Diamond.* They who would not confess sin as *David*, that they might be pardoned, shall confess sin as *Achan*, that they may be stoned. 'Tis dangerous to keep the Devils counsel, *Prov.* 28. 13. *He that covers his sin shall not prosper.* 1 Branch.

* ὑδὲν λανθάνει τὸν κύριον, ἀλλὰ καὶ τὰ κρυπτὰ ἡμῶν ἐγγὺς αὐτῷ ἐστι. Ignatius.

2. It reproves them, who do indeed confess sin, but it is by halves; they do not confess all; they confess the *pence*, but not the *pounds*; they confess vain thoughts, or badness of memory, but not the sins 2 Branch.

Capital

they are moſt guilty of; as raſh anger, extortion, uncleanneſs. Like him in *Plutarch*, who complained his ſtomach was not very good, when his lungs were bad, and his liver rotten. But if we do not confeſs all, how do we think God will pardon all? 'Tis true, we cannot know the exact catalogue of our ſins, but the ſins which come within our view and cognizance, and which our hearts accuſe us of, muſt be confeſſed as ever we hope for mercy.

3 Branch. It reproves them who do in their confeſſions mince and extenuate their ſins. A gracious ſoul labours to make the worſt of his ſins, hypocrites make the beſt of them; they do not deny they are ſinners, but yet do what they can to leſſen their ſins; they indeed offend ſometimes, but it is their nature, and it is long of ſuch occaſions. Theſe are rather *excuſes* than *confeſſions*, 1 *Sam.* 15. 24. *I have ſinned, I have tranſgreſſed the Commandment of the Lord, becauſe I feared the people.* *Saul* layes his ſin upon the people. They would have him ſpare the Sheep and Oxen. 'Twas an Apology, not a ſelf-indictment. This runs in a blood. *Adam* acknowledgeth he did taſte the *forbidden fruit*, but

but instead of aggravating his sin, he translates it from himself to God, *Gen.* 3. 12. *The woman whom thou gavest me, she gave me of the Tree, and I did eat:* If I had not had this woman to be a tempter, I had not transgressed.

——— *inscripsere deos sceleri* * ———.

That is a bad sin indeed that hath no excuse: as it must needs be a very course Wooll which will take no dye. How apt are we to pare and curtail sin, and look upon it through the small end of the perspective, that it appears but as a *little cloud, like the bigness of a mans hand,* 1 *King.* 18. 44.

* Ovid.

It reproves them who are so far from confessing sin, that they boldly plead * for it: Instead of having tears to lament it, they use Arguments to defend it. If their sin be passion, they will justifie it, *Jonah* 9. 4. *I do well to be angry.* If it be covetousness, they will vindicate it. When men commit sin, they are the Devils Servants; when they plead for it, they are the Devils Attorneys, and he will give them a fee.

4 Branch. * Non solum peccata non lugent, sed procaci fronte patrocinantur.

2. Let us shew our selves penitents by sincere confession of sin. The Thief on the Cross made a confession of his sin, *Luk.*

Use 2. Exhortation.

23.41. *We indeed ſuffer juſtly.* And Chriſt ſaith to him, *This day ſhalt thou be with me in Paradiſe:* Which poſſibly might occaſion that ſpeech of *Auſtin*, that confeſſion of ſin ſhuts the mouth of Hell, and opens the gate of Paradiſe. That we may make a free and ingenuous confeſſion of ſin, let us conſider,

1. Holy confeſſion gives glory to God, *Joſh.* 7.19. *My Son, give I pray thee glory to God, the God of Iſrael, and make confeſſion unto him.* An humble confeſſion exalts God: What a glory is it to him, that out of our own mouths he doth not condemn us? While we confeſs ſin, Gods patience is magnified in ſparing, and his free-grace in ſaving ſuch ſinners.

2. Confeſſion is a means to humble the ſoul: He that ſubſcribes himſelf an Hell-deſerving ſinner, will have little heart to be proud: with the Violet he will hang down his head in humility. A true penitent confeſſeth he mingles ſin with all he doth, therefore hath nothing to boaſt of. *Uzziah*, though a King, yet having a Leproſie in his forehead, he had enough to abaſe him, 2 *Chron.* 26.19. So a child of a God, though he doth any good, yet acknowledgeth much evil to be

be in that good; this layes all his feathers of pride in the duſt.

Confeſſion gives vent to a troubled heart. When guilt lyes boiling in the conſcience, confeſſion gives eaſe. It is like the lancing of an Impoſthume, which gives eaſe to the Patient. 3.

Confeſſion purgeth out ſin. *Auſtin* calls it, *the Expeller of vice.* Sin is a bad blood; confeſſion is like the opening of a veiſn to let it out. Confeſſion is like the *dung-gate*, by which all the filth of the City was carryed forth, *Nehem.* 3. 13. Confeſſion is like pumping at the leak, it lets out that ſin which would elſe drown. Confeſſion is the ſponge that wipes off * the ſpots of the ſoul. 4.

* Solvit criminum nexus verecunda confeſſio. *Ambroſ.*

Confeſſion of ſin endears Chriſt to the ſoul. If I ſay I am a ſinner, how precious will Chriſts blood be to me! When *Paul* had confeſſed a body of ſin, he preſently breaks forth into a gratulatory triumph for Chriſt, *Rom.* 7. 25. *Thanks be to God through Jeſus Chriſt* *. If a debtor confeſs a *Judgement*, yet the creditor will not exact the debt, but appoint his own Son to pay it, will not the debtor be very thankful? So when we confeſs the debt, and that though we ſhould for ever lye 5.

* εὐχαριστῶ τῷ θεῷ, &c.

in Hell we cannot pay it; that God ſhould appoint his own Son to lay down his blood for the payment of our debt, how is free-grace magnified, and Jeſus Chriſt eternally loved and admired!

6. Confeſſion of ſin makes way for pardon*. No ſooner did the Prodigal come with a confeſſion in his mouth, *I have ſinned againſt Heaven*, but his Fathers heart did melt towards him, and he kiſſed him, *Luk.* 15. 20. When *David* ſaid, *I have ſinned*, the Prophet brings him a box with a pardon, *The Lord hath put away thy ſin*, 2 *Sam.* 12. 13.* He who doth ſincerely confeſs ſin, hath Gods bond for a pardon, 1 *Joh.* 1. 9. If we confeſs our ſins, *he is faithful and juſt to forgive us our ſins*. Why doth not the Apoſtle ſay, if we confeſs, he is *merciful* to forgive our ſins? no, but he is juſt; becauſe he hath bound himſelf by promiſe to forgive ſuch. He who confeſſeth ſin, and comes with a penitent heart by faith in Chriſt, * Gods truth and juſtice is ingaged for the pardoning of that man.

* Dum agnoſcit homo, ignoſcit Deus. *Auſtin.*

* Tres tantum ſyllabæ, *peccavi*, ſed in his ſyllabis flamma ſacrificii coram Deo aſcendit in Cœlum. *Aug. Tom.* 10. *Hom.* 41.

* En habes confitentem reum, habeam igitur remittentem Deum. *D. Rivet.*

7. How reaſonable and eaſie is this command, that we ſhould confeſs ſin!

1. It

1. It is a *reasonable* command. For if one hath wronged another, what more rational than to confess he hath wronged him? We having wronged God by sin, how equal and consonant to reason is it that we should confess the offence.

2. It is an *easie* command. What a vast difference is there between the first Covenant and the second. In the first Covenant it was, If thou *committest sin* thou diest; In the second Govenant it is, If thou *confessest sin* thou shalt have mercy. In the first Covenant no surety was allowed, under the Covenant of Grace, if we do but confess the debt, Christ will be our Surety. What way could be thought of more ready and facile for the salvation of man, than an humble confession? *Jer.* 3. 13. *Only acknowledge thy iniquity.* I do not ask for sacrifices of Ramms to expiate thy guilt; I do not bid thee part with the fruit of thy body, for the sin of thy soul, *Only acknowledge thy iniquity.* Do but draw up an Indictment against thy self, and plead guilty, and thou shalt be sure of mercy.

Methinks all this should render this duty amiable. Throw out the poison of sin by confession, and *this day is salvation*

come to thy house *. Let this suffice to have spoken of our confession of sin to God. Only there remains one case of conscience.

* Exhomologesis expultrix est vitiorum, pavor inferni, animarum salus. *Aug. ad Fratr. in Eremo.*

Quest. *Whether we are bound to confess our sins to men?* The Papists insist much upon *auricular confession* *. That one must confess his sins in the ear of the Priest, or he cannot be absolved. They urge that, *Jam.* 5. 16. *Confess your sins one to another.* But this Scripture makes little for their purpose *. It may as well be meant that the Priest should confess to the people, as the people to the Priest. Auricular confession is one of the Popes Golden Doctrines: Like the Fish in the Gospel, it hath *money in its mouth*, *Matth.* 17. 27. *When thou hast opened his mouth, thou shalt find a piece of money.* But though I am not for confession to men in a Popish sense, yet I think in three cases there ought to be confession to men.

* Durandus. *Tho. Aquinas.*

* Non dicit, confitemini suo quisque Sacerdoti, & absolvemini ab illis, sed alter alteri. *Musculus.*

1. 1. In case a person hath fallen into a scandalous sin, and by it hath been an occasion of offence to some, and of falling to others, * he ought to make a solemn and open acknowledgement of his sin, that his

* Scandalum contristationis & lapsus.

his repentance may be as visible as his scandal, 2 *Cor.* 2. 6, 7.

2. In case a man hath confessed his sin to God, yet still his conscience is burdened, and he can have no ease in his mind, it is very requisite that he should confess his sins to some prudent pious friend that may advise him, and speak a word in due season, *Jam.* 5. 17. It is a sinful modesty in Christians, that they are no more free with their Ministers,* and other spiritual friends, in disburdening themselves, and opening the sores and troubles of their souls to them. If there be a thorn sticking in the conscience, it is good to make use of those who may help to pluck it out. 2.

* Ad hoc nobis à Deo Patre instituti sunt Ministri verbi, ut quotiescunque conscientia nostra peccatis affligitur, consolationéque indiget, ad ipsos tanquam ad præsentes Christi legatos recurramus. *Zanchy de pœnit.*

3. In case any man hath slandered another, * and by clipping his good name, hath made it weigh lighter, he is bound to make confession. The Scorpion carries his poison in his tail; the slanderer in his tongue; his words pierce deep like the quills of the Porcupine. That person who hath murdered another in his good name, or by bearing false witness, hath damaged 3.

* Jer. 9. 4.

damaged him in his estate, ought to confess his sin, and ask forgiveness, *Matth.* 5. 24. *If thou bring thy gift to the Altar, and there remembrest that thy Brother hath ought against thee,* * *go thy way, first be reconciled to thy Brother, and then come and offer thy gift.* How can this reconciliation be but by confessing the injury? Till this be done, God will accept of none of thy services: Do not think the holiness of the Altar will priviledge thee; thy praying and hearing is in vain, till thou hast by confessing thy fault to thy Brother appeased his anger.

* Si nos eum in aliquo læsimus. *Augustin. de Serm. Dom. in mont. lib.* 1.

SECT. IV.

4 Ingredient. Pudor vultus.

4. THE fourth Ingredient into Repentance, is, shame, *Ezek.* 43. 10. *That they may be ashamed of their iniquities.* Blushing is the colour of vertue *. When the heart hath been made black with sin, grace makes the face red with blushing, *Ezra* 9. 6. *I am ashamed and blush to lift up my face.* The repenting Prodigal was so ashamed of his excess, that he thought himself not worthy to be called a Son any more, *Luk.* 15. 21. Repentance

* αἰσχύνη τῆς ἀρετῆς χρῶμα. *Diogen.*

pentance causeth an holy bashfulness. If Christs blood were not at the heart, there would not so much blood come in the face. There are nine Considerations about sin may cause shame.

1. Every sin makes us guilty, and guilt usually breeds shame. *Adam* never blushed in the time of Innocency; while he kept the whiteness of the *Lilly*, he had not the blushing of the *Rose*; but when he had defloured his soul by sin, then he was ashamed: Sin hath tainted our blood, we are guilty of High-treason against the Crown of Heaven. This may cause an holy modesty and blushing. 1.

2. In every sin there is much unthankfulness, and that is matter of shame. He who is upbraided with ingratitude will blush; we have sinned against God when he hath given us no cause, *Jer.* 2. 5. *What iniquity have your Fathers found in me?* Wherein hath God wearied us, unless his mercies have wearied us? O the silver drops that have fallen on us! we have had *the finest of the Wheat*, we have been fed with *Angels food*; The golden Oyl of Divine Blessing hath run down on us from the head of our heavenly *Aaron*. And to abuse the kindness of so good a God, how 2.

how may this make us ashamed! *Cesar* took it unkindly at the hands of *Brutus*, on whom he had bestowed so many favours, when he came to stab him; *What thou my Son Brutus?* O ungrateful to be worse for mercy! *Ælian* reports of the Vulture, that it draws sickness from perfumes *. So to contract the disease of pride and luxury from the perfume of Gods mercy, how unworthy is it? What to requite evil for good? to kick against our feeder? * *Deut.* 32. 15. To make an Arrow of Gods mercies, and shoot at him, to wound him with his own blessing, * O horrid ingratitude! Will not this dye our faces of a deep Scarlet? Unthankfulness is a sin so great, that God himself stands amazed at it, *Isa.* 1. 2. *Hear O Heavens, and give ear O Earth, I have nourished and brought up children, and they have rebelled against me.* And surely that sin which makes God wonder, may make us blush.

* Ælian. lib. 3. de animal.

* Aries cornibus ferit pascentem. * Aquila ex sagitta de suismet pennis concinnata periit. *Pier. Hyerogl.*

3. 3. Sin hath made us naked, and that may breed shame. Sin hath stripped us of our *white Linnen* of Holiness; it hath made us naked and deformed in Gods eye, which may cause blushing. When *Hanun* had abused *Davids* servants, and cut off their garments, so that their nakedness did appear, the text saith, *The*

men

men were greatly aſhamed. 2 *Sam.* 10. 5.

4. Our ſins have put Chriſt to ſhame*, and *ſhall not we be aſhamed?* The Jews arrayed him in Purple, they put a Reed in his hand, ſpat in his face, and in his greateſt Agonies reviled him: Here was *the ſhame of the Croſs*, and that which aggravated the ſhame, was to conſider the eminency of his perſon, as he was *the Son of God*, and the innocency of his life, as he was *the Lamb of God*. Did our ſins put Chriſt to ſhame, and ſhall they not put us to ſhame? Did he wear the Purple, and ſhall not our cheeks wear Crimſon? Who can behold the Sun as it were bluſhing at Chriſts paſſion, and hiding it ſelf in an eccliplſe, and his face not bluſh? 4.

* αἰσχύνης καταφρονήσας. Heb. 12. 2.

5. Many ſins which we commit, are by the ſpecial inſtigation of the Devil, and will not this cauſe ſhame? The Devil put it into *Judas* his heart to betray Chriſt, *Joh.* 13. 2. He filled *Ananias* heart to lye, *Act.* 5. 3. He often ſtirs up our paſſions, *Jam.* 3. 6. Now, as it is a ſhame to bring forth a child illegitimate; ſo to bring forth ſuch ſins as may call the Devil Father. 'Tis ſaid, the Virgin *Mary* conceived by the power of the Holy Ghoſt, *Luk.* 2. 35. But we often conceive by 5.

by the power of Satan. When the heart conceives pride, luſt, malice, it is very often by the power of the Devil. May not this make us aſhamed to think that many of our ſins are committed in [illegible] with the old Serpent.

6. 6. Sin like *Circes* inchanting cup, turns men into beaſts, and is not that matter of ſhame? *Pſa.* 49. 12. Sinners are compared to *Foxes*, *Luk.* 13. 32. *Wolves*, *Mat.* 7. 15. *Aſſes*, *Job* 11. 12. *Swine*, 2 *Pet.* 2. 22. A ſinner is a Swine with a mans head. He who was once in dignity little leſs than the Angels, is now become like the beaſts. Grace in this life doth not wholly obliterate this bruitiſh temper. *Agur* that good man cryes out, *Sure I am more bruitiſh than any*, *Prov.* 30. 2. But common ſinners are in a manner wholly bruitified; they do not act rationally, but are tranſported by the violence of their luſts and paſſions. How may this make us aſhamed, who are thus degenerated below our own ſpecies? Our ſins have taken away that noble, maſculine ſpirit which once we had. *The Crown is fallen from our head.* Gods Image is defaced, reaſon is eccliped, conſcience ſtupified. We have more in us of the brute, than the Angel.

7. In

7. In every ſin there is folly, *Jer.* 4. 22. A man will be aſhamed of his folly. Is not he a fool that laboureth more for the bread that periſheth, than for *the bread of life?* Is not he a fool, that for a luſt or trifle will loſe Heaven? Like *Tiberius*, who for a draught of drink, forfeited his Kingdom? Is not he a fool, that will to ſafeguard his body, injure his ſoul? As if one ſhould let his arm or head be cut to ſave his Veſt. 7.

——*naviget antyciras*—— * Horace.

Is not he a fool that will believe a temptation before a promiſe? Is not he a fool that minds his recreation more than his ſalvation? How may this make men aſhamed to think, that they inherit not ſo much Land as folly, *Prov.* 14. 18.

8. That which may make us bluſh, is, that the ſins we commit are far worſe than the ſins of the Heathen: we act againſt more light: To us have been committed *the Oracles of God.* The ſame ſin committed by a *Chriſtian*, is worſe than by an *Indian*, becauſe he ſins againſt clearer conviction; which is like the *Dye* to the Wool, or the weight put into the ſcale, which makes it weigh heavier. 8.

9. Our

9. 9. Our sins are worse than the sins of the Devils. 1. The lapsed Angels never sinned against Christs blood; Christ died not for them; the medicine of his merit was never intended to heal them; but we have affronted and disparaged his blood by unbelief.

2. The Devils never sinned against Gods patience; as soon as they apostatized they were damned: God never waited for the Angels*: but we have spent upon the stock of Gods patience; he hath pitied our weakness, born with our frowardness; his Spirit hath been repulsed, yet hath still importuned us, and would take no denyal: Our carriage hath been so provoking, as would have tyred not only the patience of a *Moses*, but of all the Angels. We have put God to it, and made him *weary of repenting*, *Jer.* 15.6.

* Deus non expectavit Angelos. *Bern.*

3. The Devils never sinned against example; they were the first that sinned, and were made the first example. We have seen the Angels, those *morning Stars*, fall from their glorious Orb; we have seen the old world drowned, *Sodom* burnt, yet have ventured upon sin. How desperate is that thief, who robs in the very

very place where his fellow hangs in chains; and surely if we have out-sinn'd the Devils, it may well put us to the blush.

Use 1.

1. Is shame an Ingredient into Repentance, then how far are they from being penitents, who have no shame? many have sinned away shame, *Zeph.* 3. 5. *The unjust knoweth no shame**. It is a great shame not to be ashamed; the Lord sets it as a brand upon the Jews, *Jer.* 6. 15. *Were they ashamed when they committed abomination; nay, they were not at all ashamed, neither could they blush**. The Devil hath stoln shame from men. When one of the Persecutors in Queen *Maries* time* was upbraided with his bloodiness to the Martyrs; *I see nothing* (saith he) *to be ashamed of*. Many are no more ashamed of their sin, than King *Nebuchadnezzar* was of his being turned to grass. When men have hearts *of Stone*, and foreheads *of Brass*, 'tis a sign the Devil hath taken full possession of them*. There is no creature capable of shame but man: the bruit beasts are capable of fear and pain, but not capable of shame: you cannot make a beast blush: such do too much resemble the beasts who cannot blush for sin.

* ἐκ ἀφίησιν ὁ σατανᾶς τὸν ἁμαρτωλὸν αἰσχύνεσθαι. *Chrysost.*

* הכלים לא ידעו nescierunt erubescere.

* Dr. *Story*

* Illum periisse dico, cui periit pudor: *Salust.*

E 1. There

1. There are ſome ſo far from this holy bluſhing, that they are proud of their ſins; they are proud of their long hair: Theſe are the Devils Nazarites, 1 *Cor.* 11. 14. *Doth not nature it ſelf teach you, that if a man have long hair, it is a ſhame to him?* It confounds the diſtinction of ſexes. Others are proud of their black ſpots; and what if God ſhould turn them into *blew ſpots?*

2. Others are ſo far from being aſhamed of ſin, that they glory in their ſins, *Phil.* 3. 19. *Who glory in their ſhame* *. Some are aſhamed of that which is their glory; they are aſhamed to be ſeen with a good Book in their hand; others glory in that which is their ſhame: They look on ſin as a piece of gallantry: the ſwearer thinks his ſpeech moſt graceful, when it is interlarded with oaths: The drunkard counts it a glory, that he is *mighty to drink*, *Iſa.* 5. 22. But when men ſhall be caſt into a *fiery furnace*, heat *ſeven times hotter* by the breath of the Almighty, then let them boaſt of ſin as they ſee cauſe.

* ἡ δόξα ἐν τῇ αἰσχύνῃ. *Pythagoras* cum quendam audiret dicentem, malle ſe inter mulieres quam Philoſophos verſari; *ſues inquit, malunt in cœno, quam in lympidis aquis verſari.*

Uſe 2. Exhort. 2. Let us ſhew our penitency by modeſt bluſhing, *Ezra* 9. 6. *O my God, I blu*

bluſh to lift up my face. My God, there was *faith*; I bluſh, there was *repentance.* Hypocrites will confidently avouch God to be their God, but they know not how to bluſh. O let us take holy ſhame to our ſelves for ſin *. Be aſſured, the more we are aſhamed of ſin now, the leſs we ſhall be aſhamed at Chriſts coming. If the ſins of the godly be mentioned at the day of Judgement, it will not be to ſhame them, but to magnifie the riches of Gods grace in pardoning them. Indeed the wicked ſhall be aſhamed at the laſt day, they ſhall ſneak and hang down their heads, but the Saints ſhall then be as *without ſpot*, *Epheſ.* 5. 27. ſo *without ſhame*; therefore they are bid to *lift up their heads*, *Luk.* 21. 28.

* Ille demum ſacræ Philoſophiæ primordiis imbutus eſt, qui ſibi ſerio diſplicet, eumque ſui pudeat, ac verecundia confundi didicit. *Calvin.*

SECT. V.

5. THE fifth Ingredient unto Repentance, is hatred of ſin. The Schoolmen diſtinguiſh of a twofold hatred. 5 Ingredient. Odium animi.

Odium { *Abominationis*, & *Inimicitiæ.*

1 Odium Abominationis.

1. There is an hatred of *Abomination*, or loathing. *Ezek.* 36. 31. *Ye shall loath your selves for your iniquities.* A true penitent is a sin-loather. If a man loath that which makes his stomach sick, much more that which makes his conscience sick: 'Tis more to loath sin, than to leave it. One may leave sin for fear, as in a storm the Plate and Jewels are cast over-board: but the nauseating and loathing of sin, argues a detestation of it. Christ is never loved, till sin be loathed. Heaven is never longed for, till sin be loathed. When the soul sees an issue of blood running, he cries out, Lord, when shall I be freed from this *body of death?* When shall I put off these *filthy garments* of sin, and have the *fair mitre* of glory set upon my head *? Let all our self-love be turned into self-loathing. We are never more precious in Gods eyes, than when we are lepers in our own.

* Zach. 3. 4, 5.

2 Odium Inimicitiæ.

2. There is an hatred of *Enmity*. There is no better way to discover life than by motion: The eye moves, the pulse beats. So

So to diſcover Repentance, there is no better ſign, than by an holy antipathy againſt ſin. Hatred (ſaith *Cicero*) is anger boiled up to an inveteracy *. Sound Repentance begins in the love of God, and ends in the hatred of ſin.

* Odium eſt ira inveterata. *Cicero l. 4. Tuſc. qu.*

But how may true hatred of ſin be known? Queſt.

1. When a mans ſpirit is ſet againſt ſin. The tongue doth not only inveigh againſt ſin, but the heart abhors it *. So that let ſin be never ſo curiouſly painted, it is odious. As we abhor the picture of one whom we mortally hate, though it be exactly drawn. Anſw. 1.

* Ut vitis refugit braſſicam, quercus ab olea abhorret, ita pœnitens à peccato. *Eraſm.*

——*Non amo te Sabidi*——

Suppoſe a diſh be finely cooked, and the ſauce good, yet if a man hath an antipathy againſt the meat, he will not taſte it. So let the Devil cook and dreſs ſin with pleaſure and profit, yet a true penitent having a ſecret abhorrency of it, doth diſguſt it, and will not meddle with it.

2. True hatred of ſin is univerſal; and that two waies. 2.

In reſpect { 1. Of the Faculties. 2. Of the Object.

1. Hatred is universal in respect of the *Faculties*: That is, there is a dislike of sin, not only in the judgement, but in the will and affections: For many an one is convinced that sin is a vile thing, and in his judgement hath an aversation from it, but yet he tasts sweetness, and hath a secret complacency in it. Here is a disliking sin in the judgement, and an embracing it in the affections*: Whereas in true Repentance, the hatred of sin is in all the faculties; not only in the intellectual part, but chiefly in the will, *Rom.* 7. 15. *What I hate, that do I. Paul* was not free from sin, yet his will was against it.

* Video meliora proboque, deteriora sequor. *Ovid.*

2. Hatred is universal in respect of the *Object*. He that hates one sin, hates all. *Aristotle* saith, hatred is against *the whole kind**. He that hates a Serpent, hates all Serpents, *Psal.* 119. 104. *I hate every false way.* Hypocrites will hate some sins which do eclipse their credit, but a true convert hates all sins; gainful sins, complexion-sins, the very stirrings of corruption. *Paul* hated the *motions of sin*, *Rom.* 7. 23.

* πρὸς τὸ γένος. *Arist. rhet.*

3. True hatred is against sin *quatenus* sin. An holy heart detests sin for its intrinsick pollution. Sin leaves a stain upon the

the ſoul. A regenerate perſon abhors ſin, not only for the *curſe*, but the *contagion*: He hates this Serpent not only for its ſting, but its poiſon: He hates ſin not only *for* Hell, but *as* Hell.

4. True hatred is implacable, it will never be reconciled to ſin any more. Anger may be reconciled, hatred cannot. Sin is that *Amalek*, which is never to be taken into favour again. The war between a child of God and ſin, is like the war between thoſe two Princes, 1 *King.* 14. 30. *There was war between Rehoboam and Jeroboam all their daies.*

5. Where there is a real hatred, we do not only oppoſe ſin in our ſelves, but in others. The Church of *Epheſus* could not *bear with them that were evil*, *Rev.* 2. 2. *Paul* ſharply cenſured *Peter* for his diſſimulation, though he were an Apoſtle. Chriſt in an holy diſplacency whipt the money-changers out of the Temple, *Joh.* 2. 15. He would not ſuffer the Temple to be made an Exchange. *Nehemiah* rebuked the Nobles for their Uſury, *Neh.* 5. 7. And their Sabbath-prophanation, *Neh.* 13. 7. A ſin-hater will not endure wickedneſs in his family, *Pſal.* 101. 7. *He that worketh deceit ſhall not dwell in my*

houſe. What a ſhame is it when Magiſtrates can ſhew height of ſpirit in their paſſions, but no heroick ſpirit in ſuppreſſing vice. Such as have no antipathy againſt ſin, are ſtrangers to Repentance: Sin is in them, as poiſon in a Serpent, which being natural, is delightful.

Uſe 1. 1. How far are they from Repentance, who inſtead of hating ſin, love ſin. To the godly ſin is as a thorn in the eye; to the wicked it is as a crown on the head, *Jer.* 11. 15. *When thou doſt evil, then thou rejoyceſt.* Loving of ſin is worſe than committing it. A good man may run into a ſinful action unawares, but to love ſin is deſperate. What is it makes a Swine, but loving to tumble in the mire? What is it makes a Devil, but loving that which oppoſeth God? To love ſin ſhews that the *will* is in ſin; and the more of the will in a ſin, the greater the ſin *. Wilfulneſs makes it a ſin not to be purged by ſacrifice, *Heb.* 10. 26.

* Voluntas eſt menſura actionis.

O how many are there that love the *forbidden fruit*! They love their oaths and adulteries; they love the ſin, and hate the reproof. *Solomon* ſpeaks of a generation of men, *Eccleſ.* 9. 3. *Madneſs is in their heart while they live.* So for men to

to love ſin, to hug that which will be their death, to ſport with damnation; *Madneſs is in their heart.*

—It perſwades us to ſhew our Repentance by a bitter hatred of ſin. There is a deadly antipathy between the Scorpion and the Crocodile, ſuch ſhould there be between the heart and ſin. Uſe 2. Exhort.

What is there in ſin that may make a penitent hate it? Queſt.

Sin is the *curſed thing**, the moſt miſhapen Monſter. The Apoſtle uſeth a very emphatical word to expreſs it, *Rom.* 7. 13. *That ſin might become exceeding ſinful*; or as it is in the Greek, *hyperbolically ſinful**. Now that ſin is an hyperbolical miſchief, and deſerves hatred, will appear, if we look upon ſin in a fourfold notion. Anſw. חרם Joſh. 7. 13.

* καθ' ὑπερβολήν. Perinde eſt, ac ſi ſceleſtum ſcelus dicas. *Beza.* Peccatum peccaminoſum. *Eraſm.* Eximium. *Grotius.*

1. Look upon ſin in the original of it, whence it comes; it fetcheth its pedigree from Hell, 1 *Joh.* 3. 8. *He that committeth ſin is of the Devil, for the Devil ſinneth from the beginning.* Sin is the Devils proper work. 'Tis true, God hath a hand in *ordering* ſin, but Satan hath an hand in acting it. Now how hateful is it to be doing that which is the peculiar work of the Devil? nay, which makes men Devils*. *Joh.* 6. 7.

* ἐγγονοι εἰσι τῆς ἀρχέκακης πνεύματος. *Ignatius.*

2. Look

2. Look upon sin in its *nature*, and it will appear very hateful. See how the Scripture hath pensiled it out. 1. Sin is a *dishonouring* of God, *Rom.* 2. 23.——2. Sin is a *despising* of God, 1 *Sam.* 2. 30.——3. It is a *fretting* of God, *Ezek.* 16. 43.——4. It is a *wearying* of God, *Isa.* 7. 13.—— 5. It is a *breaking the heart* of God, *Ezek.* 6. 9. *I am broken with your whorish heart*; as a loving husband is with the unchast carriage of his wife.—— 6. Sin, when acted to the height, is *a crucifying Christ afresh*, and *putting him to open shame*, *Heb.* 6. 6. That is, impudent sinners pierce Christ in his Saints, and were he now upon earth, they would crucifie him again in his person. Behold the odious nature of sin.

3. Look upon sin in its comparison, and it appears ghastly. Compare sin either with affliction, or Hell, and it is worse than both.

1. Compare sin with *Affliction*; sickness, poverty, death, and it is worse than these. There's more malignity in a drop of sin, than in a Sea of affliction. For

1. Sin is the cause of affliction; and the cause is more than the effect. The sword of Gods justice lies quiet in the scabbard till sin draws it out. Affliction

Affliction is good for us, *Pſal.* 119. 71. *It is good for me that I was afflicted.* Affliction cauſeth Repentance, 2 *Chron.* 33. 12. The Viper being ſtricken, caſts up its poiſon. So Gods Rod ſtriking us, we ſpit away the poiſon of ſin. Affliction betters our grace. Gold is pureſt, and Juniper ſweeteſt in the fire. Affliction prevents damnation, 1 *Cor.* 11. 32. Therefore *Maurice* the Emperour prayed to God to puniſh him in this life, that he might not be puniſhed hereafter. So that affliction is many waies for our good *; but ſin hath no good in it. *Manaſſeh's* affliction brought him to humiliation, but *Judas* his ſin brought him to deſperation. 2.

* Utile eſt animæ ſi in hac area mundi variis afflictionum flagellis tritureur corpus. *Aug.*

Affliction doth only reach the body, but ſin goes further, it poiſons the fancy, diſorders the affections. Affliction is but *corrective*, ſin is *deſtructive*. Affliction can but take away the life *, ſin takes away the ſoul, *Luk.* 12. 20. 3.

* Premi melius eſt quàm perimi.

A man that is afflicted may have his conſcience quiet *. When the Ark was toſſed on the waves, *Noah* could ſing in the Ark. When the body is afflicted and toſſed, a Chriſtian can *make melody in his heart to the Lord*, *Epheſ.* 5. 19. But when a man 4.

* Nihil ſentit crus in nervo quando animus eſt in Cœlo. *Tertull.*

man commits ſin, conſcience is terrified; witneſs *Spira*, who upon his abjuring the Faith, ſaid, he thought the damned ſpirits did not feel thoſe torments which he inwardly endured.

5. In affliction one may have the love of God *, *Rev.* 3. 19. If a man ſhould throw a bag of money at another, and in throwing it ſhould hurt him a little, and raiſe the skin, he would not take it unkindly, but look upon it as a fruit of love: So when the Lord bruiſeth us with affliction, it is to enrich us with the golden graces and comforts of his Spirit; all is in love. But when we commit ſin, God withdraws his love. When *David* had ſinned, he felt nothing but diſpleaſure from God, *Pſal.* 97. 2. *Clouds and darkneſs are round about him.* *David* found it ſo; he could ſee no Rainbow, no Sun-beam, nothing but *clouds and darkneſs* about Gods face.

* ἐν ὀργῇ ϛοργῆ. *Chryſoſt.*

6. That ſin is worſe than affliction, is evident, becauſe the greateſt judgement God laies upon a man in this life, is to let him ſin without controll. When the Lords diſpleaſure is moſt ſeverely kindled againſt a perſon, he doth not ſay, I will bring the Sword and Plague on this man, but I will let him ſin on, *Pſal.* 81. 11.

So

*So I gave them up to their own hearts lusts**. Now if the giving a man up to his sins (in the account of God himself) is the most dreadful evil, then sin is far worse than affliction; and if it be so, then how should it be hated by us!

* Tradit Deus ut justus judex. *Beza.*

2. Compare sin with Hell, and you shall see that sin is worse. Torment hath its emphasis in Hell, yet nothing there, is of so bad an aspect as sin. 1. Hell is of Gods making; but sin is none of his making. Sin is the Devils creature. 2. The torments of Hell are a burden only to the sinner, but sin is a burden to God. *Amos* 2. 13. *I am pressed under you, as a cart is pressed with sheaves.* 3. In the torments of Hell there is something that is good, namely, the execution of divine justice. There is justice to be found in Hell; but sin is a piece of the highest injustice; it would rob God of his glory, Christ of his purchase, the soul of its happiness: Judge then if sin be not a most hateful thing, that is worse than affliction or Hell.

4. Look upon sin in the issue and consequence, and it will appear hateful.

Sin reacheth the *body*; it hath exposed it to variety of miseries. We come into the

1.

the world with a *cry*, and go out with a *groan*; which made the *Thracians* weep * on their childrens birth-day, to consider the calamities they were to undergo in the world. Sin is the *Trojan Horse*, out of which come a whole Army of troubles. I need not name them, because almost every one feels them. While we suck the hony, we are pricked with the briar. Sin gives a dash in the wine of our comforts; it digs our grave, *Rom.* 5. 12.

*Herodot. lib. 5.

2. Sin reacheth the *soul*: By sin we have lost the Image of God, wherein did consist both our sanctity and majesty. *Adam* in his pristine glory, was like an Herald that hath his Coat of Arms upon him; all reverence him because he carries the Kings Coat of Arms; but pull this Coat off, and no man regards him. Sin hath done this disgrace to us, it hath plucked off our Coat of *Innocency*; but that is not all; this bearded arrow of sin would strike yet deeper; it would for ever separate us from the beatifical vision of God, *in whose presence is fulness of joy.* If sin then be so hyperbolically sinful, it may swell our spleen, and stir up our implacable indignation against it. As *Ammons* hatred of *Tamar* was greater than the love wherewhere-

wherewith he had loved her, 2 *Sam.* 13. 15. So we ſhould hate ſin infinitely more than ever we loved it.

SECT. VI.

6. THE ſixth Ingredient in Repentance, is turning from ſin. Reformation is left laſt to bring up the rear of Repentance. What though one could with *Niobe*, weep himſelf into a ſtone, if he did not weep out ſin? True Repentance, like *aqua fortis*, eats aſunder the Iron chain of ſin; therefore *weeping* and *turning* are put together, *Joel* 2. 12. After the cloud of ſorrow hath dropped in tears, the firmament of the ſoul is clearer, *Ezek.* 14. 6. *Repent and turn your ſelves from your Idols, and turn away your faces from all your abominations.* This turning from ſin is called a *forſaking* of ſin, *Iſa.* 55. 7. As a man forſakes the company of a thief or ſorcerer. 'Tis called *a putting ſin far away*, *Job* 11. 14. As *Paul* put away the Viper, and ſhook it into the fire, *Act.* 28. 5. Dying to ſin is the life of Repentance*. That very day a Chriſtian

6 Ingredient. Mutatio vitæ.

* Converſio fit compunctione mentis, mortificatione carnis, ut in mente ſit puritas, in carne pudica ſobrietas. *Hugo de S. Vict.*

turns

turns from ſin, he muſt enjoyn himſelf a *Perpetual Faſt*. The eye muſt faſt from impure glances; the ear muſt faſt from hearing ſlanders; the tongue muſt faſt from oaths; the hands muſt faſt from bribes; the feet muſt faſt from the path of the harlot; and the ſoul muſt faſt from the love of wickedneſs. This turning from ſin implies a notable change.

1. There is a change wrought in the *heart*. The flinty heart is become fleſhly. Satan would have Chriſt prove his Deity, by making ſtones become bread. Chriſt hath wrought a far greater miracle, in making ſtones become *fleſh*. In Repentance Chriſt turns an heart of ſtone into fleſh.

2. There is a change wrought in the *life*. Turning from ſin is ſo viſible, that others may diſcern it; therefore it is called a change *from darkneſs to light*, *Epheſ.* 5. 8. *Paul* after he had ſeen the heavenly viſion, was ſo turned, that all men wondred at the change, *Act.* 9. 21. Repentance turned the Jaylor into a Nurſe and Phyſician, *Act.* 16. 33. *He took the Apoſtles and waſhed their wounds, and ſet meat before them.* A ſhip that is going Eaſtward, there comes a wind and turns it Weſtward:

ward: So that a man before was ſailing Hell-ward, the contrary wind of the Spirit blows, and turns his courſe, and cauſeth him to ſail Heaven-ward. *Chryſoſtom* ſpeaking of the *Ninivites* Repentance, ſaith, that had a ſtranger who had ſeen *Nineveh's* exceſs, gone after they repented into the City, it was ſo metamorphoſed and reformed, that he would ſcarce have believed it was the ſame City. Such a viſible change doth Repentance make in a perſon, as if another ſoul did lodge in the ſame body *. Now, that the turning from ſin be rightly qualified, theſe few things are requiſite.

* Ego non ſum ego.

1. It muſt be a turning from ſin with the heart: the heart is the *primum vivens*, the firſt thing that lives, and it muſt be the *primum vertens*, the firſt thing that turns. The heart is that the Devil doth moſt ſtrive for. Never did he ſo ſtrive for the body of *Moſes*, as he doth for the heart of man: in Religion the heart is all: if the heart be not turned from ſin, it is no better than a lye, *Jer.* 3. 10. *Her treacherous Siſter Judah, hath not turned to me with the whole heart, but feignedly:* or as the Hebrew, *in a lye* *. *Judah* did make a ſhew of Reformation, ſhe was not ſo

1.

בשקר In mendacio.

grosly idolatrous as the ten Tribes; yet, *Judah* was worse than *Israel*; she is called *treacherous Judah*; she pretended to a reformation; but it was not in truth; her heart was not for God; *she turned not with the whole heart.* 'Tis odious to make a shew of turning from sin, yet the heart is in league with it*. I have read of one of our Saxon Kings who was baptized, that in the same Church he had one Altar for the Christian Religion, another for the Heathen*. God will have the whole heart turned from sin. True Repentance must have no reserves or inmates.

* Totum cor vult Deus, non partem aliquam ex eo quæ Veneri aut ventri datur, illi suffurari patitur. *Cornel. Lap.*

* *Cambden.*

2. 2. It must be a turning from all sin, *Isa.* 55. 7. *Let the wicked forsake his way.* A real penitent turns out of the road of sin; every sin is abandoned: As *Jehu* would have all the Priests of *Baal* slain, not one must escape, 2 *King.* 10. 24. So a true convert seeks the destruction of every lust; he knows how dangerous it is to entertain any one sin*. He that hides one rebel in his house, is a traitor to the Crown; and he that indulgeth one sin, is a traiterous Hypocrite.

* Ubi regnat peccatum non potest regnare Dei Regnum. *Bern.*

3. 3. It must be a turning from sin upon a spiri-

a ſpiritual ground. A man may reſtrain the acts of ſin, yet not turn from ſin in a right manner. Acts of ſin may be reſtrained out of fear, or deſign; but a right penitentiary turns from ſin out of a religious principle, and that is, *love to God.* If ſin did not bear ſuch bitter fruit, if death did not grow on this tree, yet a gracious ſoul would forſake it out of love to God: This is the moſt kindly turning from ſin. When things are frozen and congealed, the beſt way to ſeparate them is by fire: When men and their ſins are congealed together, the beſt way to ſeparate them, is the fire of love. Three asking one another what made them leave ſin; ſaith one, I think of the joys of Heaven; ſaith another, I think of the torments of Hell; but ſaith the third, I think of the love of God, and that makes me forſake it? How ſhall I offend the God of love?

4. It muſt be ſuch a turning from ſin, as turns unto God. This is in the text, *That they ſhould repent and turn unto God* *. Turning *from ſin*, is like the pulling the Arrow out of the wound; turning *to God*, is like the pouring in of the Balſom. We read in Scripture of a Repentance *from dead works*, *Heb.* 6. 1.* and a Repen-

4.

* ἡμαρτὴς πολλὰ, ὑποστρέψον τὴν ἐναντίαν. *Chryſoſt.*

* Terminus à quo.

tance *towards God*, *Act.*20.21. * Unſound hearts pretend to leave old ſins, but they do not turn to God, or embrace his ſervice. 'Tis not enough to forſake the Devils quarters, but we muſt get under Chriſts banner, and wear his colours. The repenting Prodigal did not only leave his Harlots, but did *ariſe and go to his Father*. It was Gods complaint, *Hoſ.*7.16. *They return, but not to the moſt High.* In true Repentance the heart points directly to God, as the Needle to the North-pole.

* Terminus ad quem.

5. 5. The true turning from ſin is ſuch a turn, as hath no return, *Hoſ.*14.8. *Ephraim ſhall ſay, what have I to do any more with Idols* *? The forſaking ſin muſt be like the forſaking ones native ſoil, never to return more to it. Some have ſeemed to be converts, and to have turned from ſin, but they have returned to their ſins again*. This is *a returning to folly* *. It is,

* Vera eſt pœnitentia quando aliquis convertitur, & non revertitur. *Aug.*

* Irriſor eſt non pœnitens, qui adhuc agit quod pœnitet. *Iſidor.* * Pſal. 85 8.

A *fearful* ſin. For 1. It is againſt clear light: He who did once leave his ſin, it is to be ſuppoſed he felt it bitter in the pangs of conſcience, yet he returned to it

it again; he muſt needs ſin againſt the illuminations of the Spirit.

2. It reproacheth God, *Jer.* 2. 5. *What iniquity have your Fathers found in me, that they are gone from me?* He that returns to ſin, doth interpretatively charge God with ſome evil. If a man put away his wife, it implies he knows ſome fault by her. To leave God, and return to ſin, is tacitly to aſperſe the Deity. God who *hates putting away*, *Mal.* 2. 16. hates that he himſelf ſhould be put away.

To return to ſin, gives the Devil more power over a man than ever, *Mat.* 12. 43. When a man turns from ſin, the Devil ſeems to be caſt out of him; but when he returns to ſin, here is the Devil entring into his houſe again, and taking poſſeſſion, and *the laſt ſtate of that man is worſe than the firſt.* When a priſoner hath broken priſon, and the Jaylour gets him again, he will lay ſtronger Irons upon him. He who leaves off a courſe of ſinning, doth as it were break the Devils priſon; but if Satan takes him returning to ſin, he will hold him faſter, and take fuller poſſeſſion of him than ever. O take heed of this *! A true turning from ſin, is a *divorcing* it, ſo as never to come near it

2.

* Ad Cœlum non retrò itur.

any more: and whoever is thus turned from ſin is a bleſſed perſon, *Act.* 3. 26. *God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning every one of you from his iniquities.*

Uſe 1. Inform. Is turning from ſin a neceſſary Ingredient in Repentance, then there is but little Repentance to be found. People are not turned from their ſins, they are ſtill the ſame they were. Proud they were, and ſo they are ſtill. Like the beaſts in *Noahs* Ark, they went into the Ark unclean, and came out unclean. Men come to Ordinances impure, and go away impure. Though men have ſeen ſo many changes without, yet there is no change wrought within, *Iſa.* 9. 13. *The people turneth not to him that ſmiteth.* How can they ſay they repent who do not turn? Are they waſhed in *Jordan*, who have ſtill their Leproſie upon their forehead? May not God ſay to the unreformed, as once to *Ephraim* *, *Hoſ.* 4. 17. *Ephraim is joyned to Idols, let him alone.* So, here is a man joyned to his drunkenneſs, and uncleanneſs, let him alone, let him go on in ſin *; but if there be either juſtice in Heaven, or vengeance in Hell, he ſhall not go unpuniſhed.

* ἔφηκεν ἑαυτῷ σικύδαλα. *Septua.*

* Graviſſima tradi ſibi, ſuiſque cupidinibus τιμωρία. *Valabl.*

Uſe 2.

Use 2. It reproves them 1. Who are but half-turned; and who are these? Use 2. Reproof. 1 Branch. 1.

Such as turn in their judgement, but not in their practice; they cannot but acknowledge that sin, like *Saturn*, hath a bad aspect and influence, and will weep for sin, yet are so bewitched with it, that they have no power to leave it; their *corruptions* are stronger than their *convictions*: These are half-turned, ἐν ὀλίγῳ, *almost Christians*, *Act.* 26. 28. They are like *Ephraim*, who was a * Cake baked on one side, and dough on the other, *Hos.* 7. 8. — *Panis subcineritius.

They are but half-turned, who turn only from gross sin, but have no intrinsick work of grace. They do not prize Christ. or love holiness. 'Tis with civil persons, as with *Jonah*, he got a gourd to defend him from the heat of the Sun, and he thought now he was safe, but a worm presently ariseth and devours the gourd. So men, when they are turned from gross sin, think their civility will be a gourd to defend them from the wrath of God, but at death there ariseth the worm of conscience and smites this gourd, and then their hearts fail, and they begin to despair. 2.

3. They are but half-turned, who turn from many ſins, but are unturned from ſome ſpecial ſin. There is an harlot in the boſom they will not let go. As if a man ſhould be cured of ſeveral diſeaſes, but hath a canker in his breaſt, and that kills him.

2 Branch. It reproves ſuch whoſe turning is as good as no turning; who have one Devil goes out of them, and another enters; they turn from ſwearing to ſlandering, from profuſeneſs to covetouſneſs: Like a ſick man that turns from a tertian Ague to a quartan. Such turning will turn men to Hell.

Uſe 3. Exhort. Let us in this ſhew our ſelves penitents, in turning from ſin to God*. There are ſome perſons I have little hope to prevail with: Let the trumpet of the word ſound never ſo ſhrill, let threatnings be thundered out againſt them, let ſome flaſhes of Hell fire be thrown in their faces, yet they will have the other game at ſin. Theſe perſons ſeem to be like the *Swine* in the Goſpel, carried down by the Devil violently into the Sea; they will rather damn than turn, *Jer.* 8. 5. *They hold faſt deceit, they refuſe to return*: But if there be any candour

* Ille ad Deum convertitur, qui quod ſemel prave egerat Plangit, quod rurſum plangat ultro non repetit.

or

or ſobriety in us, if conſcience be not caſt into a dead ſleep, let us liſten to the voice of the *charmer*, and turn to God our ſupream good.

How often doth God call upon us to turn to him? He ſwears, *Ezek.* 33. 11. *As I live, I deſire not the death of the ſinner, turn ye, turn ye, &c.** God had rather have our repenting tears, than our blood. 1.

* Væ nobis ſi nec juranti Deo credimus. *Tertul.*

Turning to God makes for our profit: Our Repentance is no benefit to God, but to us. If a man drinks of a fountain, he benefits himſelf, not the fountain: if he beholds the light of the Sun, he himſelf is refreſhed by it, not the Sun. If we turn from our ſins to God, God is not advantaged by it; it is only we our ſelves reap the benefit; therefore ſelf-love ſhould prevail with us, *Prov.* 9. 12. *If thou be wiſe, thou ſhalt be wiſe for thy ſelf.* 2.

If we turn to God, he will turn to us; he will turn his anger from us, and his face to us. It was *Davids* prayer, *Pſal.* 86. 16. *O turn unto me, and have mercy upon me.* Our turning will make God turn, *Zach.* 1. 3. *Turn ye unto me, ſaith the Lord, and I will turn unto you.* 3.

He

He who was an enemy will turn to be our friend: If God turn to us, the Angels are turned to us; we shall have their tutelage and guardianship, *Psal.* 91. 11. If God turn to us, all things shall turn to our good; mercies and afflictions; we shall taste *honey at the end of the Rod.* Thus we have seen the several Ingredients of Repentance.

CHAP. V.

Shewing the reasons enforcing Repentance.

I Proceed next to the reasons which do enforce Repentance.

Reason 1. 1. From Gods soveraign command, *Act.* 17. 30. *He commandeth men every where to repent.* Repentance is not arbitrary; 'tis not left to our choice whether we will repent or no, but it is an indispensible command *. God hath enacted a Law in the High Court of Heaven, that no sinner shall be saved but the repenting sinner; and he will not break his own Law. Though all the Angels should stand before God, and beg the life of an irrepenting person, God would not grant

* ὅστις δὲ ἀνάγκη συγκεκώρηκε καλῶς σοφὸς. *Epictetus.*

grant it, *Exod.* 34. 6. *The Lord God, merciful and gracious, keeping mercy for thouſands, and that will by no means clear the guilty.* Though God is more full of mercy, than the Sun is of light, yet he will not forgive a ſinner while he goes on in his guilt: *He will by no means clear the guilty.*

2. The pure nature of God denies communion with an impenitent creature. Till the ſinner repent, God and he cannot be friends, *Iſa.* 1. 16. *Waſh ye, make ye clean.* Go ſteep your ſelves in the briniſh waters of Repentance, *Ver.* 18. *Come now and let us reaſon together.* Now, ſaith God, I will parley with you, but elſe come not near me. *What communion hath light with darkneſs?* How can the righteous God indulge him that goes on ſtill in his treſpaſſes? *Exod.* 23. 7. *I will not juſtifie the wicked.* If God ſhould be at peace with a ſinner before he repent, he ſhould ſeem to like and approve all that he hath done; he ſhould go againſt his own holineſs. 'Tis inconſiſtent with the ſanctity of Gods nature to pardon a ſinner while he is in the act of rebellion. Reaſon 2.

* Juſtitiæ Dei ferre non poteſt ut gratiæ contemptoribus ignoſcatur. *Muſculus.*

3. Sinners continuing in impenitency, are out of Chriſts commiſſion: See his commiſ- Reaſon 3.

commiſſion, *Iſa.* 61. 1. *The Spirit of the Lord God is upon me, he hath ſent me to bind up the broken-hearted.* Chriſt is a *Prince* and *Saviour*, but not to ſave men in an abſolute way, whether they repent or no. If ever Chriſt bring men to Heaven, it ſhall be thorow Hell gates, *Act.* 5. 31. *Him hath God exalted to be a Prince and Saviour to give Repentance.* As a King pardons Rebels, not if they perſiſt in open defiance, but if they relent, and yield themſelves to the mercy of their Prince.

Reaſon 4. 4. There is a great deal of equity in it, that we ſhould repent. We have by ſin wronged God; we have ecclipſed his honour; we have infringed his Law, and good reaſon we ſhould make him ſome reparation. By Repentance we humble and judge our ſelves for ſin; we ſet to our ſeal that God is righteous if he ſhould deſtroy us: and thus we give glory to God, and do what in us lyes to repair his honour.

5. 5. If God ſhould ſave men without Repentance, making no diſcrimination, then by this Rule he muſt ſave all; not only men, but Devils, as *Origen* once held; and ſo conſequently the decrees of Election and Reprobation muſt fall to the ground;

ground; which how diametrically oppoſite it is to ſacred writ, let all judge.

CHAP. VI.

Shewing that it will be harder for ſome to repent, than others.

THere are two ſorts of perſons who will find it harder to repent than others.

1. Such as have ſate a great while under the droppings of Gods Ordinances, but grow no better. The earth which drinketh in the Rain, yet *beareth thorns and briars, is nigh unto curſing*, Heb. 6. 8. The metal which hath lain long in the fire, but is not melted and refined, there is little hope of it. When God hath ſent his Miniſters one after another, exhorting and perſwading men to leave their ſins, but they ſettle upon the lees of formality, and can ſit and ſleep under a Sermon; it will be hard for theſe ever to be brought to Repentance; they may fear leſt Chriſt ſhould ſay to them as once to the Fig-tree, *Never fruit grow on thee more.*

2. They

2. They will find it harder to repent, who have ſinned frequently againſt the convictions of the Word, the checks of conſcience *, and the motions of the Spirit. Conſcience hath ſtood as the Angel, with a flaming ſword in its hand; it hath ſaid, *Do not this great evil*; but ſinners regard not the voice of conſcience, but march on reſolvedly under the Devils colours: theſe will not find it eaſie to repent, *Job* 24. 13. *They are of thoſe that rebel againſt the Light.* It is one thing to ſin for want of light, and another thing to ſin againſt light. Here the unpardonable ſin takes its riſe; firſt men ſin againſt the light of conſcience, and ſo proceed gradually to the *deſpighting the Spirit of grace.*

* Mala conſcientia poteſt eſſe ſecura nunquam tuta. *Sen.*

CHAP. VII.

Containing a reprehenſion to the Impenitent.

Uſe 1. Reproof. FIRST, then it ſerves ſharply to reprove all unrepenting ſinners, whoſe hearts ſeem to be hewn out of a Rock, and are like the ſtony ground in the Parable which *wanted moiſture.* This diſeaſe I fear

I fear is epidemical, *Jer.* 8. 6. *No man repented him of his wickedneſs.* Mens hearts are marbled into hardneſs, *Zach.* 7. 12. *They made their heart as an Adamant* *. They are not at all diſſolved into a penitential frame. It hath been a received opinion, that *Witches never weep* *. Sure I am, ſuch as have no grief for ſin, are ſpiritually bewitched by Satan. We read, that when Chriſt came to *Jeruſalem*, he *upbraided them becauſe they repented not*, *Matth.* 11. 20. And may he not upbraid many now for their impenitency? Though Gods heart be broken with their ſins, yet their hearts are not broken: They ſay as *Iſrael*, *Jer.* 2. 25. *I have loved ſtrangers, and after them will I go.* The juſtice of God, like the Angel, ſtands with a drawn ſword in his hand ready to ſtrike, but ſinners have not ſo good eyes as *Balaams* Aſs, to ſee the ſword. God ſmites on mens backs, but they ſmite not with *Ephraim* upon their thigh *. It was a ſad complaint the Prophet took up, *Jer.* 5. 3. *Thou haſt ſtricken them, but they have not grieved.* That ſure is reprobate ſilver which contracts hardneſs in the furnace, 2 *Chron.* 28. 22.

* Lapis hic duriſſimus eſt, qui reſpuit ſcalpra & malleos, quin & ipſos diſrumpit; ideoque ἀδαμας dicitur, ſcil. indomabilis. 4

* Bodin in his dæmon. lib. 4. cap. 1.

* Jer. 31. 19.

28. 22. *In the time of his distress, did he trespass yet more against the Lord; this is that King Ahaz.* An hard heart is a receptacle for Satan. As God hath two places he dwells in, Heaven and an humble heart: so the Devil hath two places he dwells in, Hell and an hard heart. 'Tis not falling into the water drowns, but lying in it: 'Tis not falling into sin damns, but lying in it without Repentance *. Hardness of heart brings at last to searedness of conscience, 1 *Tim.* 4. 2. *Having their conscience seared with an hot Iron* *. Men have *silenced* their consciences, and God hath *seared* them. And now he lets them sin, and doth not punish, *Isa.* 1. 5. *Why should I smite you any more?* As a Father gives over correcting a child whom he intends to dis-inherit.

* ὁ γὰρ ὕστερος τὸ ἁμαρτάνειν χαλεπὸν, ὡς τὸ τοῖς ἁμαρτήμασι ἐπιμένειν. Chrys. de pœn.

* Cauteriatam conscientiam vocat Apostolus eam quæ sensum peccati amittit, instar partis cauterio inustæ. *Fr. Turrianus.*

CHAP.

CHAP. VIII.

Containing a ſerious Exhortation to Repentance.

LET me in the next place perſwade all to this great duty of Repentance. Sorrow is good for nothing but ſin. If you ſhed tears for outward loſſes, it will not advantage you. Water for the Garden, if poured in the ſink, doth no good. Powder for the eye, if applied to the arm, is of no benefit. Sorrow is medicinable for the ſoul, but if you apply it to worldly things, it doth no good. O that our tears may run in the right chanel, and our hearts even burſt with ſorrow for ſin. That I may the more ſucceſsfully preſs this Exhortation, I ſhall ſhew you that Repentance

Uſe 2. Exhort. 1 Branch.

1. Is neceſſary.
2. It is neceſſary for all perſons.
3. For all ſins.

1. Repentance is *neceſſary*, *Luke* 13. 5. *Except ye repent, ye ſhall all likewiſe periſh.* 1.

Aquila eneſcente am currum habet voſtrum ut veſci non poſſit, niſi lapidem dein percutiendo aduncitatem frangat, quo facto rurſus edit, & rejuveneſcit: ita quí peccatis eſt prægravatus, nil ſpirituale illi ſapiat, morietur fame niſi ad Petram Chriſtum, per pœnitentiam, ſe diu percutiat, uſque ad mentis mutationem, & duritiei abjectionem *Venantius Honor.*

periſh *. There's no rowing to Paradiſe, but upon the ſtream of repenting tears. Repentance is required as a qualification. It is not ſo much to endear us to Chriſt, as to endear Chriſt to us. Till ſin be bitter, Chriſt will not be ſweet.

2. 2. Repentance is neceſſary for *all perſons*. *God commandeth all men*, *Act.* 17. 30.

* παραγγέλλει ἀνθρώποις; π. σι.

I. 1. It is neceſſary for great ones, *Jer.* 13. 18. *Say to the King and the Queen, humble your ſelves.* The King of *Niniveh* and his Nobles changed their *robes* for *ſackcloth*, *Jonah* 3. 6. Great mens ſins do more hurt than others: the ſins of leaders are leading ſins; therefore they of all others had need to repent. If ſuch as hold the Scepter repent not, God hath appointed a day to judge them, and a fire to burn them, *Iſa.* 30. 33.

2. 2. Repentance is neceſſary for the *flagitious ſinners* in the Nation. *England* had need put it ſelf in mourning, and be humbled by ſolemn Repentance.

——*Anglica gens eſt optima flens*——

What

What horrible impieties are chargeable upon the Nation! We ſee perſons daily liſting themſelves under Satan. Not only the banks of *Religion*, but *Civility* are broken down. Men ſeem to contend as the Jews of old, who ſhould be moſt wicked*. In their *filthineſs is leudneſs*, *Ezek.* 24. 13. If oaths and drunkenneſs, if perjury and luxury will make a people guilty, then it is to be feared *England* is in Gods black Book. Sure men have cancelled their vow in Baptiſm, and made a private contract with the Devil: Inſtead of crying to mercy to ſave them, they cry, *God damn them*! Never was there ſuch riding poſt to Hell, as if men did deſpair of getting thither time enough: Hath it not been known that ſome have died with the guilt of fornication and blood upon them? Hath it not been told that others have boaſted how many they have debauched and made drunk? Thus, *they declare their ſin as Sodom*, *Iſa.* 3. 9. Nay, mens ſins are grown daring; as if they would hang out their flag of defiance, and give Heaven a broad-ſide*. Like the *Thracians*, who when it thunders, gather together in a body, and ſhoot their Arrows againſt Heaven. The

* Quis tejor fit. *Joſephus.*

* Pudet hæc opprobria nobis, &c.

* Pſa 73. 9.

sinners in *Brittain* do even send God a challenge, *Job* 15. 25. *They strengthen themselves against the Almighty; they run upon him even on his neck, on the thick bosses of his bucklers.* The bosses in the buckler are for offence in war. Gods precepts and threatnings are as it were the thick bosses of his buckler, whereby he would deter men from wickedness; but they regard not, but are desperate in sin, and run furiously against the bosses of Gods buckler. O to what an height is sin boiled up! Men count it a shame not to be impudent.*. May it not be said of us as *Josephus* speaks of the *Jews*; such was the excessive wickedness of those times, that if the *Romans* had not come and sacked their City, *Jerusalem* had been swallowed up with some *Earthquake**, or *drowned* with a flood, or *fired* from Heaven: And is it not high time then for this Nation to enter into a course of Physick, and take this pill of Repentance, who hath so many bad humours spreading in her body politick? *England* is an Island encompassed with two Oceans, an Ocean of *water*, and an Ocean of *wickedness*;

* Pudet non esse impudentem. *Aug. Conf.*

* Aut Hiatu, aut diluvio, aut incendio, &c. Jos. lib. 6. de bell. jud.

* Toti in peccatis immersi, non levi tantum lachrymarum aspersione indigent sed ablutione. *D. Rivet.*

neſs; O that it might be encompaſſed with a third Ocean, namely, repenting tears. If the Book of the Law chance to fall upon the ground, the Jews have a cuſtom preſently to proclaim a Faſt. *England* hath let both Law and Goſpel fall to the ground, therefore had need faſt and mourn before the Lord: The *Ephah* of wickedneſs ſeems to be full, Good reaſon tears ſhould empty apace, when ſin fills ſo faſt: Why then do not all faces gather paleneſs? Why are the Wells of Repentance ſtopped? Do not the ſinners of the Land know they ſhould repent? Have they had no warning? Have not Gods faithful Meſſengers *lifted up their voice as a trumpet*, and cryed to them to repent? but many of theſe Tools in the Miniſtry have been ſpent and worn out upon rocky hearts. Hath not God lighted ſtrange *Comets* in the Heavens, as ſo many Preachers to call men to Repentance, but ſtill they are *ſettled on their lees*, *Zeph.* 1. 12. Do we think God will alwaies put up our affronts? Will he endure thus to have his name and glory trampled upon? The Lord hath uſually been more ſwift in the proceſs of his juſtice againſt the ſins of a profeſſing people.

God may a while reprieve this Land by *Prerogative*, but if ever he ſave it without Repentance, he muſt go out of his ordinary Road: I ſay therefore with Mr. *Bradford*, *REPENT O ENGLAND.* Thou haſt beleaper'd thy ſelf with ſin, and hadſt need go and waſh in the ſpiritual *Jordan*. Thou haſt kindled Gods anger againſt thee, throw away thy weapons, and bring thy holy Engines and Water-works, that God may be appeaſed in the blood of Chriſt. Let thy
*Zach. 5. 2. tears run, leſt Gods roll of curſes fly *. Either men muſt turn, or God will overturn: Either the fallow ground of their hearts muſt be broken up, or the Land broken down. If no words will prevail with ſinners, it is becauſe God hath a pur-
* 1 Sam. 2. 25. poſe to ſlay them *. Among the *Romans*, he who was for his capital offence forbidden the uſe of water, was thereby concluded to be a condemned perſon. So they who by their prodigious ſins have ſo far incenſed the God of Heaven, that he denies them the water of Repentance, may look upon themſelves as condemned perſons.

3. Repentance is neceſſary for the *cheating* crew, *Pſal.* 119. 118. *Their deceit*

is

is falſhood; who are *wiſe to do evil**; making uſe of their invention, only for circumvention: inſtead of living by their *faith*, they live by their *ſhifts*. Theſe are they who make themſelves poor, that by this artifice they may grow rich. I would not be miſunderſtood, I mean not ſuch, as the providence of God hath brought low, whoſe *eſtates* have failed, not their *honeſty*; but ſuch as feign a break, that they may cheat their Creditors. There are ſome who get more by breaking, than others can by trading: theſe are like beggars that diſcolour and bliſter their arms, that they may move charity; they live by their ſores: So theſe live by their breaking. When the Froſt breaks, the ſtreets are more full of water: So many trades-men, when they break, are fuller of money: Theſe make as if they had nothing, but out of this nothing, great eſtates are created. Remember, the Kingdom of Heaven is taken by *force**, not by *fraud*. Let men know, after this *golden ſop*, the Devil enters: they ſqueeze a curſe into their eſtates: they had need repent quickly: *Though the bread of falſhood be ſweet*, *Prov.* 20. 17. yet many vomit up their ſweet morſels in Hell.

* Jer. 4. 22.

* Mat. 11. 12.

4. 4. Repentance is neceſſary for *civil perſons*: theſe have no viſible ſpots on them; they are free from groſs ſin, and one would think they were unconcerned in the buſineſs of Repentance *. They are ſo good, that they ſcorn a *Pſalm of mercy*. Indeed theſe are often in the worſt condition: theſe are they who * need *no Repentance*, *Luke* 15.7. Their civility undoes them; they make a Chriſt of it, and ſo on this ſhelf ſuffer ſhipwrack. Morality ſhoots ſhort of Heaven; it is only nature refined. A moral man is but *old Adam* dreſſed in fine cloths. The Kings Image counterfeited and ſtamped upon Braſs, will not go currant. The civil perſon ſeems to have the Image of God, but he is but *braſs metal*, which will never paſs for currant: Civility is inſufficient to ſalvation: though the life be moralized, the luſt may be unmortified. The heart may be full of pride and Atheiſm. Under the fair leaves of a tree there may be a worm. I ſay not, repent that you are civil, but that you are no more than civil. The houſe that was only *ſwept and garniſhed*, Satan entred into,

* Ille morbus vix eſt ſanabilis qui ſanitatem imitatur.

* Qui ſe meliores exiſtimant à pietate prorſus abalienantur. *Brugenſ.*

Luke

Luke 11. 26. This was the emblem of a moral man, who is *swept* by civility, and *garnished* with common gifts, but is not washed by true Repentance; the unclean spirit enters into such an one. If civility were sufficient to salvation, Christ needed not to have died. The Civilian hath a fair Lamp, but it wants the oyl of grace.

5. Repentance is needful for *Hypocrites:* I mean, such as allow themselves in the sin. Hypocrisie is the counterfeiting of sanctity. The Hypocrite or (stage-player *) is gotten a step beyond the moralist, and doth dress himself in the garb of Religion: he pretends to *a form of godliness*, but denies the power, 2 *Tim.* 3. 5. The Hypocrite is a Saint in jest; he makes a majestick shew, like an Ape clothed in *Ermyn*, or Purple. The Hypocrite is like an house with a beautiful frontispiece, but every room within is dark: he is a rotten post fairly gilded *: under his mask of profession he hides his plague-sores *. The Hypocrite is against painting of faces, but he paints holiness: he is seemingly good, that he may be really bad *. In *Samuels* mantle he plaies the Devil; therefore the same word in the original signifies to use Hypocrisie, and

5.

* Scenici actores. *Aug. de Civitate Dei.*

*Foris candidus, intus sordidus.

* Æthiopes exsiccata cadavera pingunt, & cippo vitreo operiunt, quid ornatius, imo quid turpius? *Herodot. lib.* 3.

* Aliud simulans, aliud agens. *Hierom.*

and to be prophane *. The Hypocrite ſeems to have his eyes nailed to Heaven, but his heart is full of impure luſtings; he lives in ſecret ſin againſt his conſcience*; he can be as his company is, and act both the Dove and the Vulture; he hears the word, but is *all ear*; he is for Temple-devotion, where others may look upon him, and admire him, but he neglects family and cloſet prayer. Indeed, if prayer doth not make a man leave ſin, ſin will make him leave prayer. The Hypocrite feigns humility, but it is that he may riſe in the world; he is a pretender to faith, but he makes uſe of it rather for a *cloak*, than a *ſhield*; he carries his Bible under his arm, but not in his heart; his whole Religion is a demure lye, *Hoſ.* 11. 12.

* Latet interdiù nyctícorax, noctu verò prodit ad infauſta. *Pier.*

But is there ſuch a generation of men to be found? the Lord forgive them their holineſs. Hypocrites are *in the gall of bitterneſs*, *Act.* 8. 23. O how had they need humble themſelves in the duſt! they are far gone with the *rot*, and if any thing cure them, it muſt be feeding upon the ſalt Marſhes of Repentance.

Let me ſpeak my mind freely, none will find it more difficult to repent than Hypocrites; they have ſo jugled in Religion,

ligion, that their treacherous hearts know not how to repent. Hypocriſie is harder to cure than Phrenſie *. The Hypocrites Impoſthume in his heart ſeldom breaks. If it be not too late, ſeek yet to God for mercy.

* Difficilius curatur quàm inſania.

Such as are guilty of prevailing Hypocriſie, let them fear and tremble, their condition is ſinful and ſad. 1. *Sinful*, becauſe they do not embrace Religion out of choice, but deſign; they do not love it, only paint it. 2. *Sad*, and that upon a double account. 1. Becauſe this art of deceit cannot hold long *. He who hangs out a ſign, but hath not the commodity of grace in his heart, muſt needs break at laſt. 2. Becauſe Gods anger will fall heavier upon Hypocrites, they diſhonour God more, and take away the Goſpels good name; therefore the Lord reſerves the moſt deadly Arrows in his quiver to ſhoot at them. If Heathens be damned, Hypocrites ſhall be double-damned. Hell is called *the place of Hypocrites*, *Mat.* 14. 51. As if it were chiefly prepared for them, and were to be ſettled upon them in fee-ſimple.

* Quæ ſimulata ſunt, diuturna eſſe non poſſunt. *Bern.*

6. Repentance is neceſſary for Gods own people, who have a real work of grace,

6.

grace, and are *Iſraelites indeed*; they muſt offer up a daily ſacrifice of tears. The *Antinomians* hold, that when any come to be Believers, they have *a Writ of Eaſe*, and there remains nothing for them now to do, but to rejoyce. Yes, they have ſomething elſe to do, and that is, to repent. *Repentance is a continued act.* The iſſue of godly ſorrow muſt not be quite ſtopp'd till death. *Hierom* writing in an Epiſtle to *Læta*, tells her, that her life muſt be a life of Repentance. Repentance is called a *crucifying the old man* *, which is not done on a ſudden, but leiſurely, it will be doing all our life.

* Gal. 5. 24.

And is there not a great deal of cauſe why Gods own people ſhould go into the weeping bath? 2 *Chron.* 28. 10. *Are there not with you, even with you, ſins againſt the Lord?* Have not you ſins of daily incurſion? Though you are Diamonds, have you no flaws? Do we not read of the *ſpots of Gods children* *? Search with the Candle of the Word into your hearts, and ſee if you can find no matter of Repentance there.

* εἰ καθ' ἡμέραν ἁμαρτάνης καθ' ἡμέραν μετανόει. *Chryſoſt.*

Deu. 32. 5.

1. Repent of your *raſh cenſuring*: inſtead of praying for others, you are ready to paſſe a Verdict upon them.

them*. 'Tis true, the Saints *shall judge the world*, 1 *Cor.* 6. 2. But stay your time; remember the Apostles caution, 1 *Cor.* 4. 5. *Judge nothing before the time, till the Lord come.*

* σημεῖα προκόπτοντος οὐδένα ψέγει, οὐδενὶ ἐγκαλεῖ. *Epictetus.*

2. Repent of your *vain thoughts:* These swarm in your minds as the Flies did in King *Pharaohs* Court*. What beweildrings are there in the imagination! If Satan doth not possess your *bodies*, he doth your fancies, *Jer.* 4. 4. *How long shall vain thoughts lodge within thee?* A man may think himself into Hell. O ye Saints, be humbled for this lightness in your head.

2.

* Exod. 8. 24.

3. Repent of your *vain fashions.* 'Tis strange that the garments which God hath given to cover shame, should discover pride. The godly are bid *not to be conformed to this world*, *Rom.* 12. 2. People of the world are garish and light in their dresses: It is in fashion now adaies to go to Hell; but whatever others do, yet *let not Judah offend*, *Hos.* 4. 15. The Apostle hath set down what upper garment Christians must wear, 1 *Tim.* 2. 9. *Modest apparel*; and what under-garment, 1 *Pet.* 5. 5. *Be ye clothed with humility**.

3.

* ἐγκομπώσασθε.

4. Repent of your *decaies* in grace, *Rev.*

4.

Rev. 2. 4. *Thou haſt left thy firſt love* *. Chriſtians, how often is it Low-water in your ſouls! how often doth your cold fit come upon you! where are thoſe flames of affection; thoſe ſweet meltings of ſpirit as once you had? I fear they are melted away. O repent for leaving your firſt love.

* Bonis quandoque obrepit ſecuritas, refrigeſcit zelus, adeò ut ſtimulis indigeant. *Pareus.*

5. 5. Repent of your *non-improvement of Talents.* Health is a talent, eſtate is a talent, wit and parts are talents; and theſe God hath intruſted you with to improve for his glory. He hath ſent you into the world, as a Merchant ſends his Factor beyond the Seas to trade for his Maſters advantage: But you have not done the good you might. Can you ſay, *Lord, thy pound hath gained five pounds*, *Luk.* 19. 18. Oh mourn at the burial of your talents! Let it grieve you that ſo much of your age hath not been time lived, but time loſt; that you have fill'd up your golden hours, more with froth than ſpirits *.

* Turpiſſima eſt jactura quæ per negligentiam fit. *Sen. Ep.* 1. *ad Lucill.*

6. 6. Repent of your *forgetfulneſs* of *ſacred vows.* A vow is a binding ones ſoul to

to God, *Numb.*30. 1. Christians, have not you since you have been bound to God, forfeited your Indentures? Have not you served for common uses after you have been the Lords by solemn dedication? Thus by breach of vows, you have made a breach in your peace. Surely this calls for a fresh lavor of tears.

7. Repent of your *unanswerableness to blessings received.* You have lived all your life upon free quarter; you have spent upon free-graces stock; you have been bemiracled with mercy; but where are your returns of love to God? The *Athenians* would have ungrateful persons to be sued at Law *. Christians, may not God sue you at Law for your unthankfulness, *Hos.* 2. 9. *I will recover my Wooll and my Flax.* I will recover them by Law. 7.

* An gratiam retulimus, an largitorem nostrum prout decuit coluimus.
* *Valer. Maxim. lib.* 5. *cap.* 3.

8. Repent of your *worldliness* *. By your profession, you seem to resemble the Birds of Paradise, that soar aloft, and live upon the dew of Heaven *, yet as Serpents, *you lick the dust.* *Baruc* a good man, was taxed with this, *Jer.* 45. 5. 8.

* Quomodo Cœlum petunt qui terrenis degravantur? Possidere se credunt, potius possidentur. *Cyprian de Lapsi.*

* Roranti bibunt ex æthere mella —— *Sausin Hyerog'.*

Seekest

*גדלות Grandia Ar. Mont.

Seekest thou great things for thy self ?*

9. 9. Repent of your *divisions*; these are a blot in your Coat-armour, and make others stand aloof off from Religion*. Indeed, to separate from the wicked resembles Christ, who was *separate from sinners*, *Heb.* 7. 26. But for the godly to divide among themselves, and look askew one upon another, had we as many eyes as there are stars, they were few enough to weep for this. Divisions ecclipse the Churches beauty, and weaken her strength *. Gods Spirit brought in *cloven tongues* among the Saints, *Act.* 2. 3. But the Devil hath brought in *cloven hearts*: Surely this deserves a shower of tears.

* μία ἐστιν ἡ σὰρξ τοῦ κυρίου Ἰησοῦ, ἡ πίστις μία, ὑμᾶς οὖν χρὴ ὡς λαὸν περιούσιον ἐν ὁμονία πάντα ἐπιτελεῖν. Ignat. Epist. ad Philadelph.

* Scyrus lapis mirum id habet, ut integer enatet, comminutus mergatur. *Plin. lib.* 36. *c.* 17.

——*Quis talia fando*
Temperet à lachrymis?——

10. 10. Repent for the *iniquity of your holy things*. How often have the services of Gods worship been frozen with formality, and sowred with pride? There have been more of the *Peacocks plumes*, than the *groans of the Dove*. 'Tis sad that ever duties

duties of Religion ſhould be made a ſtage for vain glory to act upon. O Chriſtians, there is ſuch a thick rhyne upon your duties, that 'tis to be feared there is but little meat left in them for God to feed upon.

Behold here repenting work cut out for the beſt; and that which may make the tyde of grief ſwell higher, is, to think that the ſins of Gods people do more provoke God than others, *Deut.* 32. 19. The ſins of the wicked pierce Chriſts ſide; the ſins of the godly go to his heart. *Peters* ſin being againſt ſo much love, was more unkind, which made his cheeks to be furrowed with tears, *Mark* 14. 72. *When he thought thereon he wept.*

3. Repentance is neceſſary for all ſins.

Let us be deeply humbled and mourn before the Lord for *original ſin.* We have loſt that pure quinteſſential frame of ſoul as once we had; our nature is vitiated with corruption. Original ſin hath diffuſed it ſelf as a poiſon into the whole man *. Like the *Hieruſalem*-Artichoke, which, wherever it is planted, preſently over-runs the ground. There are not worſe natures in Hell than we have. The hearts of the beſt are like *Peters ſheet*, where

I.

* A planta pedis uſq; ad verticem diffunditur hoc venenum. *Bern.*

where were a number of unclean creeping things, *Act.* 10. 12. This primitive corruption is bitterly to be bewailed, because we are never free from it. It is like a ſpring under ground, which though it be not ſeen, yet it ſtill runs. We may as well ſtop the beating of the pulſe, as ſtop the motions to ſin. This inbred pravity retards and hinders us in that which is ſpiritual, *Rom.* 7. 19. *The good that I would, I do not.* Original ſin may be compared to that fiſh *Pliny* ſpeaks of, a Sea-Lamprey, which cleaves to the keel of the ſhip, and hinders it when it is under ſail. Sin hangs *weights* upon us*, that we move but ſlow to Heaven. O this adherency of ſin! *Paul* ſhook the Viper which was on his hand into the fire, *Act.* 28. 5. But we cannot ſhake off original corruption in this life. Sin doth not come as a *lodger* for a night, but an *indweller*, *Rom.* 7. 17. *Sin that dwelleth in me.* 'Tis with us as with one who hath an Hectick feaver upon him, though he changeth the air, yet ſtill he carries his diſeaſe with him. Original ſin is inexhauſtible. This Ocean cannot be emptyed; though the ſtock of ſin ſpends, yet it is not at all diminiſhed; the more we

* ἐχενηὶς. *Plin.*

* ὄγκος, Craſſa moles. *Beza.* Heb. 12. 1.

we ſin, the fuller we are of ſin. Original corruption is like the *Widows Oyl*, which encreaſed by pouring out *, and that which may be another wedge to break our hearts, is, that original ſin doth mix with the very habits of grace. Hence it is, our actings towards Heaven are ſo dull and languid. Why doth faith act no ſtronger, but becauſe it is clogg'd with ſenſe? Why doth love to God burn no purer, but becauſe it is hindred with luſt? Original ſin incorporates with our graces. As bad lungs cauſe an *Aſthma* or ſhortneſs of breath: ſo original ſin having infected the heart, our graces breathe now very faintly. Thus we ſee what in original ſin may draw forth our tears. In particular let us lament the corruption

* 2 King. 4. 6.

Of { 1. Our Will.
2. Out Affections.

1. Let us mourn for the corruption of our *Will*: The will not following the dictamen of right reaſon, is byaſſed to evil: The will diſtaſts God, not as he is *good*, but as he is *holy*: It contumaciouſly affronts him, *Jer.* 44. 17. *We will*

1.

do whatsoever thing goeth forth out of our mouth, to burn incense to the Queen of Heaven. The greatest wound is fallen upon our will.

2. 2. Let us grieve for the corruption of our *Affections*, which consists in two things.

Their { 1. Diversion. 2. Propension.

1. Let us grieve for the *diversion* of our affections; they are taken off from their proper object: The affections like arrows shoot beside the mark. At first our Affections were wings to fly to God, now they are weights to pull us from him.

2. Let us grieve for the *propension* of our Affections; our love is set on sin, our joy on the creature, our Affections like the Lapwing feed on dung. How justly may the distemper of our Affections bear a part in the scene of our grief? We of our selves are falling into Hell, and our Affections would thrust us thither.

2. 2. Let us lay to heart *actual sins*. Of these I may say, *Who can understand his errours? Psal.* 19. 12. They are like Atoms in the Sun, like sparks of a Furnace. We have sinned in our *eyes*, they have been case-

ments

ments to let in vanity *. We have sinned in our *tongues*, they have been fired with passion; what action proceeds from us wherein we do not betray some sin? To reckon up these, were to go to number the drops in the Ocean. Let actual sins be solemnly repented of before the Lord.

* ἐπὶ τὸ ὁρᾶν γίγνεται, τὸ ἁμαρτάνειν. Gen. 6. 2.]

CHAP. IX.

Containing powerful Motives to Repentance.

THAT the exhortation to Repentance may be more quickned, I shall lay down some powerful Motives to excite Repentance.

1. Sorrow and melting of heart, fits us for every holy duty. A piece of Lead while it is in the lump, can be put to no use, but melt it, and then you may cast it into any mould, and it is made useful: So an heart that is hardened into a lump of sin, is good for nothing, but when it is dissolved by Repentance, now it is useful. A melting heart is fit to *pray*. When *Pauls* heart was humbled and melted, then, *Behold he prayes*, *Act.* 9. 11. It is fit to *hear* the word: Now the word works kindly. 1 Motive.

kindly. When *Josiahs* heart was *tender*, he humbled himself, and rent his cloths at the hearing the words of the Law, 2 *Chron.* 34. 19. His heart, like melting wax, was ready to take any seal of the word. A melting heart is fit to *obey*. When the heart is like metal in the Furnace, it is facil and malleable to any thing. *Lord, what wilt thou have me do**? A repenting soul subscribes to Gods will, and answers to his call, as the eccho to the voice.

* Act. 9. 6.

2. Repentance is highly acceptable. Then our hearts are a garden of *Eaen*, delightful to God, when a spiritual River runs to water this garden. I have read that Doves delight to be about the waters; and surely Gods Spirit who descended in the likeness of a Dove, takes great delight in the waters of Repentance. The Lord esteems no heart sound but the broken heart, *Psal.* 51. 17. *The sacrifices of God are a broken spirit**. *Mary* stood at *Jesus* feet weeping, *Luke* 7. 38. She brought two things to Christ (saith *Austin*) *unguentum & lachrymas*, *tears* and *oyntment*; her tears were better than her oyntment. Tears are powerful Orators for mercy; they are silent, yet they have a voice,

* Motive.

* Spiritus fractus est Dei holocaustum quo summè exhilaratur. *Fabritius.*

a voice, *Pſal.* 6.8. *Hear the voice of my weeping.*

3. Repentance commends all our ſervices to God. That is Gods *ſavoury meat*, which is ſeaſoned with the *bitter herbs* of godly ſorrow. Hearing of the word is then good, when we are *pricked at the heart*, *Act.* 2.37. Prayer is delightful to God, when it aſcends from the Altar of a broken heart. The *Publican* ſmote upon his breaſt, ſaying, *God be merciful to me a ſinner*; this prayer pierced Heaven: *He went away juſtified rather than the other*, *Luke* 18.14. No prayer toucheth Gods ear, but what comes from an heart touched with the ſenſe of ſin. 3 Motive.

4. Without Repentance, nothing will avail us. Some bleſs themſelves that they have a ſtock of knowledge, but what is knowledge good for without Repentance? It is better to mortifie one ſin, than to *underſtand all myſteries*. Impure ſpeculatiſts do but reſemble Satan, transformed into an *Angel of light*. Learning and a bad heart, is like a fair face with a cancer in the breaſt. Knowledge without Repentance, will be but a torch to light men to Hell. 4.

5. 5. Repenting tears are delitious; they may be compared to myrrhe, which though it be bitter in taſte, it hath a ſweet ſmell, and refreſheth the ſpirits: So Repentance, though it be bitter in it ſelf, yet it is ſweet in the effects; it brings inward peace. The ſoul is never more enlarged, and inwardly delighted, than when it can kindly melt. *Alexander* upon the ſafe return of his Admiral *Nearchus* from a long voyage wept for joy *. How oft do the Saints fall a weeping for joy! The Hebrew word to *repent*, ſignifies *to take comfort* *. None ſo joyful as the penitent. Tears (as the Philoſopher notes) have four qualities; they are *moiſt*, *ſalt*, *hot*, *bitter*. 'Tis true of repenting tears; they are *hot*, to warm a frozen conſcience; *moiſt*, to ſoften an hard heart; *ſalt*, to ſeaſon a ſoul putrifying in ſin; *bitter*, to wean us from the love of the world. And I will add a fifth, they are *ſweet*, in that they make the heart inwardly rejoyce, *Joh.* 16. 22. *Your ſorrow ſhall be turned into joy.* Let a man (ſaith *Auſtin*) grieve for his ſin, and rejoyce for his grief. Tears are the beſt ſweet-meats * *David* who was the great weeper in *Iſrael*, was the ſweet ſinger of *Iſrael*

* *Camerarius Hiſt. Med.*

נחם Conſolari, in pyhel pœnitere. *Drusius.*

* Vis ergo O homo ſemper epulare, ſemper reſipisce.

Iſrael. The ſorrows of the penitent are like the ſorrows of a travelling woman, *Joh.* 16. 21. *A woman in travel hath ſorrow, but as ſoon as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is born into the world.* So the ſorrows of humbled ſinners bring forth grace, and what joy is there when this manchild is born!

6. Great ſins repented of, ſhall find mercy. *Mary Magdalen*, a great ſinner, when ſhe waſhed Chriſts feet with her tears, obtained pardon. Some of the Jews, who had an hand in crucifying Chriſt, upon their Repentance, the very blood they ſhed was a ſoveraign balm to heal them, *Iſa.* 1. 18. *Though your ſins be as ſcarlet, they ſhall be as white as ſnow.* Scarlet in the Greek is called διβαφον, becauſe it is *twice dipt*, and the art of man cannot waſh out the *dye* again. But though our ſins are of a ſcarlet colour, Gods mercy can waſh them away. This may comfort ſuch whom the hainouſneſs of ſin diſcourageth, as if there were no hope for them; yes, upon their ſerious turning to God, their ſins ſhall be expunged and done away. 6.

Oh but my ſins are out of meaſure ſinful!

ful! do not make them greater by not repenting. Repentance unravels sin, and makes it as if it had never been.

O but I have relapsed into sin after pardon, and sure there is no * mercy for me! I know the *Novatians* held, that after a relapse there was no renewing by Repentance: But doubtless that was an errour. The children of God have relapsed into the same sin. *Abraham* did twice equivocate. *Lot* committed incest twice. *Asa*, a good King, yet sinned twice by creature-confidence. *Peter* twice by carnal fear, *Matth.* 26. 70. *Gal.* 2. 12. But for the comfort of such as have relapsed into sin more than once, if they solemnly repent, a white flag of mercy shall be held forth to them. Christ commands us to forgive our trespassing brother seventy times seven in one day, in case he repent, *Mat.* 18. 22. If the Lord bids us do it, will not he much more be ready to forgive upon our Repentance? What is our forgiving mercy to his? this I speak not to encourage any impenitent sinner, but to comfort a despondent sinner, that thinks, 'tis in vain for him to repent, and that he is excluded from mercy.

* *Novatiani* lapsis pœnitentibus veniam denegarunt.

7. Repen-

7. Repentance is the in-let to ſpiritual bleſſings; it helps to enrich us with grace; it cauſeth *the deſart to bloſſom as the Roſe* *; it makes the ſoul as the Egyptian fields after the overflowing of *Nilus*, flouriſhing and fruitful. Never do the flowers of grace grow more, than after a ſhower of repentant tears. Repentance cauſeth knowledge, 2 *Cor.* 3. 16. *When their heart ſhall be turned to the Lord, the vail ſhall be taken away.* The vail of ignorance which was drawn over the Jews eyes, by Repentance ſhould be taken away. Repentance inflames love. Weeping *Mary Magdalen loved much*, *Luk.* 7. 47. God preſerves theſe ſprings of ſorrow in the ſoul, to water *the fruits of the Spirit* *. 7. * Iſa. 35. 1. * Gal. 5. 22.

8. Repentance uſhers in temporal bleſſings. The Prophet *Joel* perſwading the people to Repentance, brings in the promiſe of ſecular good things, *Joel* 2. 12, 19. *Rent your heart, and not your garment, and turn unto the Lord, and the Lord will anſwer and ſay to his people, Behold I ſend you Corn, and Wine, and Oyl.* When we put water into the Pump, it fetcheth up only water; but when we put the water of tears into Gods bottle, this fetcheth 8.

fetcheth up wine. *I will ſend you wine and oyl.* Sin blaſts the fruits of the earth, *Hag.* 1. 6. *Ye have ſown much, and bring in little* *. But Repentance makes the Pomgranate bud, and the Vine flouriſh with full cluſters. Fill Gods bottle, and he will fill your baſket, *Job* 22. 23. *If thou return to the Almighty, thou ſhalt lay up gold as duſt.* Repenting is a returning to God, and this brings a golden harveſt.

* Deus punit fame neglectum ſui. *Lap.*

9. 9. Repentance ſtaves off judgements from a Land. When God is going to deſtroy a Nation, the penitent ſinner ſtaies his hand, as the Angel did *Abraham's*, *Gen.* 22. 12. The *Ninivites* Repentance, cauſed God to *repent, *Jonah* 3. 10. *God ſaw that they turned from their evil waies, and God repented, &c.* An outward Repentance hath adjourned, and kept off wrath. *Ahab*, who *ſold himſelf to work wickedneſs*, yet upon his faſting and rending his garments, ſaith God to *Eliah*, *I will not bring the evil in his daies*, 1 *King.* 21. 29. If the rending of the clothes did keep off judgement from the Nation, what will the rending of the heart do?

* Sententiam revocavit excidii latam. *Corn. L.*

10. 10. Repentance makes joy in Heaven. The Angels do as it were keep holy-day, *Luke* 15. 10. *There is joy in the preſence*

*reſence of the Angels of God, over one ſinner that repenteth**. As praiſe is the muſick of Heaven, ſo Repentance is the joy of Heaven. When men neglect the offer of ſalvation, and freeze in ſin, this delights the Devils; but when a ſoul is brought home to Chriſt by Repentance, this makes joy among the Angels.

* Exultare ſecimus Angelos quando reſipiſcimus, currite fratres currite, non ſoli Angeli, ſed & ipſe Angelorum vos creator expectat. *Bern. Serm.* 2. *in Vigil. Nativ.*

11. That which may cauſe tears to diſtill from our eyes, is to conſider how dear our ſins coſt Chriſt. Chriſt is called the *Rock*, 1 *Cor.* 10. 3. When his hands were pierced with nails, and the ſpear was thruſt in his ſide, then was this *Rock* ſmitten, and there came out *water and blood*: And all this Chriſt endured for us*, *Dan.* 9. 26. *The Meſſiah ſhall be cut off, but not for himſelf.* We taſted the *Apple*, and he the *Vineger and Gall**. We ſinned in every faculty, and he bled in every vein. 11.

* Salutis noſtræ avidus. *Lemnius.*

* Ego iniqs egi, & tu pœnâ mulctaris. *Aug.*

—*Cernis ut in toto corpore ſculptus amor*—

And can we look upon a ſuffering Saviour with dry eyes? Shall we not be ſorry for thoſe ſins which made Chriſt *a man of ſorrow?* Shall not our enormities draw tears

tears from us, which drew blood from Christ? Shall we sport any more with sin, and so rake in Christs wounds? Oh that by Repentance we could crucifie our sins afresh! The Jews said to *Pilate*, *Joh.* 19. 12. *If thou let this man go, thou art not Cesars friend.* If we let our sins go, and do not crucifie them, we are not Christs friends.

12. 12. This is the end of all the afflictions God sends, whether it be sickness in our bodies, or losses in our estates, that he may awaken us out of our sins, and make the waters of Repentance flow. Why did God lead *Israel* that march in the wilderness among fiery Serpents, but that he might *humble* them? *Deut.* 8. 2. Why did he bring *Manasseh* so low, changing his Crown of Gold into fetters of Iron, but that he might learn Repentance? 2 *Chron.* 33. 12, 13. *He humbled himself greatly before the God of his Fathers; then Manasseh knew that the Lord was good.* One of the best waies to cure a man of a Lethargy, is to cast him into a Feaver. So when a person is stupified, and his conscience grown lethargical, God to cure him of this distemper, puts him to extremity, and brings one burning calamity or other, that he may

may ſtartle him out of his ſecurity, and make him return to him by Repentance.

13. The daies of our mourning will ſoon be ended*. After a few ſhowers that fall from our eyes, we ſhall have a perpetual ſun-ſhine. Chriſt will provide an handkerchief to wipe off his peoples tears, *Rev.* 7. 17. *God will wipe away all tears.* Chriſtians, ſhortly you ſhall put on your *garments of praiſe*: you ſhall exchange your Sackcloth, for *white Robes*: inſtead of ſighs, you ſhall have triumphs; inſtead of groans, Anthems; inſtead of the water of tears, the water of life. The mourning of the Dove will be paſt, and the time of ſinging of birds will come. 13.

* Deſideramus ad tempus ut exultemus in æternum. *Amb.*

——*Volitant ſuper æthera cantus*——

This brings me to the next,

14. The happy and glorious reward that follows upon Repentance, *Rom.* 6. 22. *Being made free from ſin, ye have your fruit unto holineſs, and the end everlaſting life.* The leaves and root of the Fig-tree are bitter, but the fruit is ſweet. Repentance to the fleſhy part ſeems bitter, but behold ſweet fruit, *EVERLASTING LIFE.* The Turks phancy after this life an *Elizium*, or Paradiſe of Pleaſure, where they 14.

they have all dainty dishes served in; they have gold in abundance, silken and purple apparel, and Angels bringing them red wine in silver cups, and golden plates: Here is an Epicures Heaven. But in the true Paradise of God, are those astonishing delights, and rare viands served in, which *eye hath not seen, neither hath it entred into the heart of man to conceive**. God will lead his penitents from *the house of mourning*, to the *banquetting-house*; no sight there but of glory; no noise but of musick; no sickness unless of love: There shall be holiness unspotted, and joy unspeakable; then the Saints shall forget their solitary hours, and be sweetly solacing themselves in God, and bathing in the Rivers of divine pleasure.

* ἡμεῖς μετὰ τὰς ἀγῶνας ἐλπίζομεν πρὸς ἄρχοις γενέσθαι τῶν ἀρχαίων Origen. cont. Celsum.

—*Flumina jam lactis, jam flumina nectaris ibant,*
Planaq; de viridi stillabant ilice mella *——

* Ovid.

O Christian, what are thy duties compared with the recompence of reward? what an infinite disproportion is there between Repentance enjoyned, and glory prepared? There was a feast-day at *Rome*, wherein they used to crown their fountains*. God will crown those heads which

* Varro. lib. 4.

which have been fountains of tears. Who would not be willing to be a while in *the house of mourning*, that shall be possessed of such glory, as put *Peter* and *John* into an extasie to see it but darkly, shadowed and pourtrayed out in the transfiguration, *Matth.* 17. * This reward which free-grace gives, is so transcendantly great, that could we have but a glimpse of glory revealed to us here, we should need patience to be content to live any longer. O blessed Repentance, that hast such a *light side* with thy *dark*, and hast so much sugar at the bottom of thy bitter cup.

* O fructuosa pœnitentia, O virgo amplectanda, O secunda naufragii tabula; miserorum auxilium, spes exulum! vitiorum sera, virtutum apotheca: quæ sola judicem flectis; dum vulneras, sanas, dum salubriter succumbis, glorioſe triumphas; contra tristitiam opponis gaudium, contra cinerem coronam. *Hugo Vict.*

15. The next Motive to Repentance, is to consider the evil of impenitency: An hard heart is the worst heart; it is called *an heart of stone*, *Ezek.* 36. 26. If it were Iron it might be mollified in the furnace; but a Stone put in the fire will not melt, it will sooner fly in your face. Impenitency is a sin grieves Christ, *Mark* 3. 5. *Being grieved for the hardness of their hearts.* It is not so much the disease offends 15.

offends the Physician, as the contempt of his Physick. Not the sins we have committed do so much provoke and grieve Christ, as that we refuse the Physick of Repentance which he prescribes. This aggravated *Jezabels* sin, *Rev.* 2.21. *I gave her space to repent, yet she repented not.* An hard heart receives no impression *; it is untuned for every duty. It was a sad speech *Stephen Gardner* uttered on his death-bed, *I have denied my Master with Peter, but I cannot repent with Peter.* O the plague of an obdurate heart! *Pharaohs* heart turned into stone, was worse than his waters turned into blood. *David* had his choice of three judgements, plague, sword and famine; but sure he would have chosen them all rather than an hard heart. An impenitent sinner is neither allured by entreaties *, nor affrighted by menaces. Such as will not weep with *Peter*, shall weep with *Judas*. An hard heart is the Anvil on which the hammer of Gods justice will be striking to all eternity.

* Cor durum velut cera frigore iniquitatis obstricta signaculum divinæ imaginis non recipit, *Bernard.*

* Cor durum nec compunctione scinditur, nec precibus flectitur, minis non cedit, flagellis induratur; ad consilia infidum, ad turpia inverecundum, ad pericula impavidum. *Bern. ad Eugen.*

16. The

16. The laſt Motive to Repentance is, the day of judgement is coming. This is the Apoſtles own Argument, *Act.* 17.31. *God commands men every where to repent, becauſe he hath appointed a day in which he will judge the world.* There is that in the day of judgement, which may make a ſtony heart bleed. Will a man go on thieving when the Aſſizes are nigh? Will the ſinner go on ſinning when the day of judgement is ſo nigh? Thou canſt no more conceal thy ſin, than thou canſt defend it; and what wilt thou do when all thy ſins ſhall be written in Gods Book, and engraven on thy forehead? O direful day, when Jeſus Chriſt clothed in his Judges Robe, ſhall ſay to the ſinner, ſtand forth, anſwer to the Indictment brought againſt thee. What canſt thou ſay for all thy oaths, adulteries, and thy deſperate impenitency? O how amazed and ſtricken with conſternation will the ſinner be! and after his conviction, he muſt hear the ſad ſentence, *Depart from me.* Then, he who would not repent of his ſins, ſhall repent of his folly: If then there be ſuch a time a coming, wherein God will judge men for their impieties, what a ſpur 16.

ſhould this be to Repentance! The penitent ſoul ſhall at the laſt day lift up his head with comfort, and have a diſcharge to ſhew under the Judges own hand.

CHAP. IX.

Exhorting to ſpeedy Repentance.

Uſe Exhort. 2 Branch.

THE ſecond branch of the Exhortation is, to preſs perſons to ſpeedy Repentance, *Act.* 17. 30. *Now God commands men every where to repent* *. The Lord would not have any of the late Autumn fruits offered to him. God loves early penitents that conſecrate the ſpring and flower of their age to him. Early tears, like Pearls bred of the morning dew, are more orient and beautiful. Oh do not reſerve the dregs of your age for God, leſt he reſerve the dregs of his cup for you! Be as ſpeedy in your Repentance, as you would have God ſpeedy in his mercies, 1 *Sam.* 21. 8. *The Kings buſineſs required haſte:* So Repentance requires haſte.

* νῦν παραγγέλλει.

'Tis natural to us to procraſtinate and put off Repentance. We ſay as *Hag.* 1. 2.

The

The time is not yet come. No man almoſt is ſo bad, but purpoſeth he will amend, but he adjourns and prorogues ſo long, till at laſt all his purpoſes prove abortive *. Many are now in Hell that purpoſed to repent. Satan doth what he can to keep men from Repentance: when he ſees they begin to take up ſerious thoughts of reformation, he bids them ſtay a while longer. If this traitor ſin muſt die (ſaith Satan) let it not die yet; So the Devil gets a reprieve for ſin, it ſhall not die this Seſſions: at laſt men put off ſo long, that death ſeizeth on them, and their work is not done.

* Modò & modò & hoc erat ſine modo. *Aug.*

Let me therefore lay down ſome cogent Arguments to perſwade to ſpeedy Repentance.

1. Now is the ſeaſon of Repentance; and every thing is beſt done in its ſeaſon, 2 *Cor.* 6. 2. *Now is the accepted time* *. Now God hath a mind to ſhew mercy to the penitent, he is on the giving hand. Kings ſet apart daies for healing. Now is the healing day for our ſouls; now God hangs forth the white flag, and is willing to parley with ſinners. A Prince at his coronation as an Act of Royalty, gives

Arg. 1.

* νῦν καιρὸς εὐπρόσδεκτος. Tempus dignum quod ad omnibus plauſu & mirâ exultatione ſuſcipiatur; utpote ſalutem adferens mundo. *Lap.*

gives money, proclaims pardons, fills the conduits with wine: Now God proclaims pardons to penitent ſinners; now the conduit of the Goſpel runs wine; *now is the accepted time*; therefore now come in and make your peace with God; now break off your iniquities by Repentance: 'tis wiſdom to take the ſeaſon. The Huſbandman takes the ſeaſon for ſowing his ſeed: now is the ſeed-time for our ſouls.

Arg. 2. 2. The ſooner you repent, the fewer ſins you will have to anſwer for. Were you at the death-bed of an old ſinner, when conſcience begins to be awakened, and ſhould hear him crying out, here are all my old ſins come about me, haunting my death-bed as ſo many evil ſpirits, and I have *no diſcharge*; here is Satan who was once my tempter, is now become my accuſer, and I have *no Advocate*; I am now going to be dragg'd before Gods judgement-ſeat, where I muſt receive my final doom. Oh how diſmal is the caſe of this man, he is in Hell before his time! but you who repent betimes of your ſinful courſes, this is your priviledge, you will have the leſs to anſwer for; nay, let me tell you, you will have nothing

nothing to anſwer for, Chriſt will anſwer for you; your Judge will be your Advocate, 1 *Joh.* 2. 1. Father, will Chriſt ſay, here is one that hath been a great ſinner, yet a broken-hearted ſinner, if he owes any thing to thy juſtice, *ſet it on my ſcore.*

3. The ſooner we repent, the more glory we may bring to God. 'Tis the end of our living, to be uſeful in our generation: better loſe our lives, than the end of our living. Late converts who have for many years taken pay on the Devils ſide, are not in a capacity of doing ſo much work in the Vineyard. The thief on the Croſs could not do that ſervice for God as St. *Paul* did. But when we do betimes turn from ſin, then we give God the firſt-fruits of our lives; *we ſpend and are ſpent for Chriſt.* The more work we do for God, the more willing we ſhall be to die, and the ſweeter death will be. He that hath wrought hard at his day-labour, is willing to go to reſt at night. Such as have been honouring God all their lives, how ſweetly will they ſleep in the grave! The more work we do for God, the greater will our reward be. He whoſe pound had gained ten pounds, Arg. 3.

Chriſt did not only commend him, but advance him, *Luk.* 19. 17. *Have thou authority over ten Cities* * By late Repentance, though we do not loſe our Crown, yet we make it lighter.

* Eſto ex primis proceribus Regnimei. *Brugenſ.*

Tanquam ſtella ſublimior fulge. *Beda.*

Arg. 4. 4. It is of dangerous conſequence to put off Repentance longer.

— *Mora trahit periculum*— It is dangerous,

1. If we conſider what ſin is. Sin is a *poiſon* *; it is dangerous to let poiſon lye long in the body. Sin is a *bruiſe* *; if a bruiſe be not ſoon cured, it gangrenes and kills: If ſin be not ſoon cured by Repentance, it feſters the conſcience, and damns. Why ſhould any love to dwell in the *tents* of wickedneſs? They are *under the power of Satan*, *Act.* 26. 18. And it is dangerous to ſtay long in the enemies quarters.

*Dulce venenum. *Bern.*

* Iſa. 1. 6.

2. It is dangerous to procraſtinate Repentance; becauſe, the longer any go on in ſin, the harder they will find the work of Repentance. Delay ſtrengthens ſin, and hardens the heart, and gives the Devil fuller poſſeſſion. A plant at firſt may be eaſily plucked up *, but when it hath ſpread its roots deep in the earth, a whole team

* φυτὸν ἄρτι φυτὺθεν ἐπὶ γῆς εὐκόλως ἀνασπᾶται, &c. *Chryſoſt.*

team cannot remove it: 'Tis hard to remove ſin when once it comes to be rooted. The longer the Ice freezeth, the harder it is to be broken: the longer a man freezeth in ſecurity, the harder it will be to have his heart broken: the longer any travel with iniquity, the ſharper pangs they muſt expect in the new birth. When ſin hath got an haunt, it is not eaſily ſhaken off. Sin comes to a ſinner, as the elder Brother came to his Father, *Luk.* 15. 29. *Lo theſe many years have I ſerved thee, neither at any time tranſgreſſed I thy Commandment*, and wilt thou caſt me off now? what in mine old age, after thou haſt had ſo much pleaſure by me? See how ſin pleads *cuſtom*, and that is a *Leopards ſpot* *, *Jer.* 13. 23.

* Lanarum conchylia quis in priſtinum candorem revocet? *Hierom.*

It is dangerous to prorogue and delay Repentance, becauſe there are three daies may ſoon expire. 3.

1. The day of the Goſpel may expire; this is a ſun-ſhiny-day; it is ſweet, but ſwift. *Jeruſalem* had a day, but loſt it, *Luk.* 19. 42. *But now they are hid from thine eyes* *. The *Aſian* Churches had a day, but at laſt the *Golden Candleſtick* was removed: It would be a ſad time in *England* ſee to the *glory departed*. With what

* Eſt verò hic aposiopeſis non ſine maxima energia. *Brugens.*

what hearts could we follow the Gospel to the grave? To lose the Gospel, were far worse than to have our City Charter taken from us. *Gray hairs are here and there, Hos.* 7. 9. I will not say the Sun of the Gospel is *set* in *England*, but I am sure it is under a cloud. That was a sad speech, *Matth.* 21. 43. *The Kingdom of God shall be taken from you:* therefore it is dangerous to delay Repentance, lest the market of the Gospel should remove, and the *vision* cease *.

* πανηγύρεως διαλυθείσης, ἐκ ἔστι πραγματείας ἐμπόρευμα. Damascen.

2. A mans personal day of grace may expire. What if that time should come, wherein God should say, the Means of Grace shall do no good; Ordinances shall have a *miscarrying womb, and dry breasts.* Were it not sad to adjourn Repentance till such a decree came forth *? 'Tis true, no man can justly tell that his day of grace is past; but there are two shrewd signs by which he may fear it.

* Currat pœnitentia, ne præcurrat sententia. *Chrysologus.*

1. When conscience hath done preaching. Conscience is a bosom-Preacher; sometimes it convinceth, sometimes it reproves: It saith as *Nathan* to *David*, *Thou art the man.* But men imprison this Preacher, and God saith to conscience, preach no more: *He that is filthy, let him*

him be filthy ſtill. This is a fatal ſign a mans day of grace is paſt.

2. When a perſon is in ſuch a ſpiritual lethargy, that nothing will work upon him, or make him ſenſible. There is πνεῦμα κατανύξεως, *the ſpirit of a deep ſleep poured on him*, *Iſa.* 29. 10. This is a ſad preſage his day of grace is paſt. How dangerous then is it to delay Repentance when the day of grace may ſo ſoon expire!

3. The day of life may expire; what ſecurity have we that we ſhall live another day? We are marching apace out of the world; we are going off the ſtage; our life is a taper ſoon blown out. Mans life is compared to the *flower of the field*, *Pſal.* 103. 15. which withers ſooner than the graſs *. Our age is כאין *as nothing*, *Pſal.* 39. 5. Life is but a flying ſhadow. The body is like a veſſel tunned with a little breath; ſickneſs broacheth this veſſel, death draws it out. O how ſoon may the ſcene alter *! Many a Virgin hath been dreſſed the ſame day in her bride-apparel and her winding-ſheet! How dangerous then is

* ὡς ἐν τῶν ἐν γενέσει βέβαιον. Philo. Jud.

* Viret gloria hominis quaſi *flos fœni*, hodiè aliquem videas pubeſcentis ætatis virtute florentem, gratâ ſpecie, ſuavi colore, cras, inſtar herbæ fœni occaſum patitur. *Ambr. Hexam. lib.* 3.

* Mortalium vita quid aliud quàm ſcena? in qua alii aliis obtecti perſonis prœcedunt, agúntq; ſuas quiſq; partes, donec Choragus ſtatim educat è proſcenio. *Eraſm.*

it

it to adjourn repenting, when death may ſo ſuddenly make a thruſt at us. Say not, you will repent to morrow *: Remember that ſpeech of *Aquinas*; God who pardons him that repents, hath not promiſed to give him to morrow to repent in. I have read of *Archias*, a Lacedemonian, who being among his cups, one delivered him a Letter, and deſired him to read the Letter preſently, being of ſerious buſineſs; he replyed, *ſeria cras, I will mind ſerious things to morrow* *; and that day he was ſlain. Thus, while men think to ſpin out their ſilver thred, death curs it. *Olaus Magnus* obſerves of the Birds of *Norway*, that they fly faſter than the Birds of any other Country; not that their wings are ſwifter than others, but by an inſtinct of nature, they knowing the daies in that climate to be very ſhort, not above three hours long, do therefore make the more haſte to their neſts: So we knowing the ſhortneſs of our lives, and how quickly we may be called away by death, ſhould fly ſo much the faſter on the wing of Repentance to Heaven.

* Sera nimis vita eſt craſtina. *Mart.*

* *Plutarch.*

Object. But me-thinks I hear ſome ſay, they do not fear a ſudden ſurprizal, they will repent upon their ſick-bed. I do

I do not ſo well like a ſick-bed Repentance*: He runs a deſperate hazard, who will venture his ſalvation within the circle of a few ſhort minutes. Thou that putteſt off Repentance till ſickneſs, anſwer me to theſe four queries. Anſw. *Pœnitentia ſera raro vera.

1. How doſt thou know thou ſhalt have a time of ſickneſs? Death doth not alwaies ſhoot its warning-piece by a lingring conſumption; ſome it arreſts ſuddenly. What if God ſhould preſently ſend thee a ſummons to ſurrender thy life!

2. Suppoſe thou ſhouldeſt have a time of ſickneſs, how doſt thou know thou ſhalt have the uſe of thy ſenſes? Many are diſtracted on their ſick-bed.

3. Suppoſe thou ſhouldeſt have thy ſenſes, yet how doſt thou know thy mind will be in frame for ſuch a work as Repentance? Sickneſs doth ſo diſcompoſe body and mind, that one is but in an ill poſture at ſuch a time to take care for his ſoul. In ſickneſs a man is ſcarce fit to make his *will*, much leſs to make his peace. The Apoſtle ſaith, *Is any ſick among you, let him call for the Elders of the Church, Jam.* 5. 14. He doth not ſay, is he ſick, *let him pray*; but *let him call for the*

the Elders that they may pray over him. A ſick man is very unfit to pray, or repent; he is like to make but ſick work of it. When the body is out of tune, the ſoul muſt needs jar in its devotion. Upon a ſick bed a perſon is more fit to exerciſe *impatience*, than *Repentance.* We read, that at the pouring out of the fourth Vial, when God did ſmite the Inhabitants, and ſcorched them with fire; *They blaſphemed the Name of God, and repented not, Rev.* 16. 9. So when the Lord pours out his *Vial*, and ſcorcheth the body with a Feaver, the ſinner is fitter to blaſpheme than repent.

4. How doſt thou who putteſt off all to a ſick bed, know, that God will give thee in that very juncture of time grace to repent? The Lord uſually puniſheth neglect of Repentance in time of health, with hardneſs of heart in time of ſickneſs *. Thou haſt in thy life time repulſed the Spirit of God, and art thou ſure it will come at thy call? Thou haſt not taken the firſt ſeaſon, and perhaps thou ſhalt never ſee another ſpring-tyde of the Spirit more: All this conſidered, may haſten our Repentance.

* Multos peccati Veteranus ita conſopivit, ut ad ſeriam in ultimo agone reſipiſcentiam nunquam perveniunt. *Baldwin de Caſ. Conſc.*

Do

Do not lay too much weight upon a ſick-bed, 2 *Tim.* 4. 21. *Do thy diligence to come before winter.* There is a winter of ſickneſs, and death a coming, therefore make haſte to repent; let thy work be ready before winter. *To day hear Gods voice, Heb.* 3. 7.

CHAP. X.

The Trial of our Repentance.

IF any ſhall ſay, they have repented, let me deſire them to try themſelves ſeriouſly by thoſe ſeven Adjuncts or Effects of Repentance which the Apoſtle laies down, 2 *Cor.* 7. 11.*

* Exigunt τεκμήρια ut vera pietatis à fucata diſtinguatur. *De Rivet.*

1 Effect.

1. *Careſulneſs.* The Greek word *ſignifies a ſolicitous diligence, or careful ſhunning all temptations to ſin. The true penitentiary flies from ſin, as *Moſes* did from the Serpent *.

* σπουδή.

* Qui penitet ſollicitus eſt ne peccet. *Ambroſe.*

2 Effect.

2. *Clearing of our ſelves.* The Greek word is *Apology**. The ſenſe is this, though we have never ſo much care, yet through ſtrength of temptation, we may ſlip into ſin,

* ἀπολογία. Refutatio objecti criminis. *Maldon.*

ſin: now in this caſe the repenting ſoul will not let ſin lye feſtring in his conſcience, but doth judge himſelf for his ſin; he pours out tears before the Lord; he begs mercy in the Name of Chriſt, and never leaves till he hath gotten his pardon: Here he is cleared of guilt in his conſcience, and is able to make an Apology for himſelf againſt Satan.

3 Effect.

3. *Indignation.* He that repents of ſin, his ſpirit riſeth againſt it *; as ones blood riſeth at the ſight of him whom he mortally hates. Indignation is a being fretted at the heart with ſin. The penitent is vexed with himſelf. *David* calls himſelf a *fool* and a *beaſt* *, *Pſal.* 73. 22. God is never better pleaſed with us, than when we fall out with our ſelves for ſin *.

* Pœnitentia virtus eſt in iraſcibili. *Bonavent. diſtinct.* 14. *art.* 2. *qu.* 1. *l.* 4.

* Quid feci? quo prolapſus ſum? itane demens fui?

* Quid eſt pœnitens niſi homo iratus ſibi? *Aug. in Luc. Serm.* 35.

4 Effect.

4. *Fear.* A tender heart is ever a trembling heart. The penitent hath felt ſins bitterneſs; this Hornet hath ſtung him, and now having hopes that God is reconciled, he is afraid to come near ſin any more. The repenting ſoul is full of fear; he is afraid to loſe Gods favour, which is better than life; he is afraid he ſhould for want

want of diligence come ſhort of ſalvation; he is afraid leſt after his heart hath been ſoft, the waters of Repentance ſhould freeze, and he ſhould harden in ſin again, *Prov.* 28. 14. *Happy is he that fears alwaies.* A ſinner is like the *Leviathan*, who *is made without fear*, *Job* 41. 29. A repenting perſon fears and ſins not, a graceleſs perſon ſins and fears not.

5. *Vehement deſire.* Sowre ſauce ſharpens the appetite: So the *bitter herbs* of Repentance ſharpen deſire: But what doth the penitent deſire? he deſires more power againſt ſin, and to be releaſed from it. 'Tis true, he hath got looſe from Satan, but he goes as a priſoner that hath broke Priſon, with a fetter on his leg; he cannot walk with that freedom and ſwiftneſs in the waies of God; he deſires therefore to have the fetters of ſin taken off; he would be freed from corruption; he cries out with *Paul*, *Who ſhall deliver me from this body of death? Rom.* 7. 24. In ſhort, he deſires to be with Chriſt, as every thing deſires to be in its centre. 5 Effect.

6. *Zeal.* Deſire and zeal are fitly put together; to ſhew, that true deſire puts forth it ſelf in zealous endeavour. How 6 Effect.

doth the penitent beſtir himſelf in the buſineſs of ſalvation! How doth he *take the Kingdom of Heaven by force*! *Matth.* 11. 12. Zeal quickens the purſuit after glory. Zeal encounters with difficulty, is imboldened by oppoſition, tramples upon danger. Zeal makes a repenting ſoul perſiſt in godly ſorrow againſt all diſcouragements and oppoſitions whatſoever. Zeal carries a man above himſelf for Gods glory. *Paul* before converſion was *mad* againſt the Saints, *Act.* 26. 11. And after converſion he was judged mad for Chriſts ſake, *Act.* 26. 4. *Paul, thou art beſides thy ſelf.* But it was Zeal, not Phrenzy. Zeal doth ſpirit and animate duty; it cauſeth fervency in Religion, which is as fire to the ſacrifice, *Rom.* 12. 11.* As fear is a bridle to ſin, ſo Zeal is a ſpur to duty.

* ζέοντες.

7 Effect.

7. *Revenge.* A true Penetentiary purſues his ſins with an holy malice; he ſeeks the death of them: As *Sampſon* was avenged on the *Philiſtines* for his two eyes: He uſeth his ſins, as the Jews uſed Chriſt; he gives them *gall and vinegar* to drink; he crucifies his luſts, *Gal.* 5. 24.* A true child of God ſeeks to be revenged moſt

* Quâ ſe. veriores in nos ſumus eò ſperare debemus magis propitium Dominum. *Calvin lib.* 3. *Inſtit.*

of

of thoſe ſins which have diſhonoured God moſt. *Cranmer*, who had with his right hand ſubſcribed the Popiſh Articles, was revenged on himſelf, he put his right hand firſt in the fire*. *David* did by ſin defile his bed, after by Repentance he watered his bed with tears. *Iſrael* had ſinned by Idolatry, and afterwards they did offer diſgrace to their Idols, 1 *Sam.* 30. 22. *Ye ſhall defile the covering of thy graven Images of ſilver. Mary Magdalen* had before ſinned in her eye, by adulterous glances, and now ſhe will be revenged on her eyes; ſhe waſheth Chriſts feet with her tears*; ſhe had ſinned in her hair, it had intangled her Lovers; now ſhe will be revenged on her hair; ſhe wipes Chriſts feet with it*. The *Iſraelitiſh* women, who had been dreſſing themſelves by the hour, and had abuſed their Looking-glaſſes to pride, afterwards by way of *revenge* as well as *zeal*, offered their Looking-glaſſes to the uſe and ſervice of Gods Tabernacle, *Exod.* 38. 8. So thoſe Conjurers who uſed *curious Arts*, or Magick

* Act & Monum. 1714.

* *Aquam ex oculis hauſit*, ut quibus laſcivè fuerat abuſa, eos mordaci lachrymarum copia caſtigaret. *Brugenſ.*

* Turpanda eſt facies (inquit *Paula*) quam contra Dei præceptum purpuriſſo, ceruſſa, & ſtybio ſæpè depinxi, affligendum eſt corpus quod multis vacavit deliciis; mollia & ſerica pretioſiſſima aſperitate cilicii commutanda. *Hieron. in ejus Epitaph.*

Magick (as it is in the *Syriack*) when once they repented, brought their Books, and by way of revenge burned them, *Act.* 19. 19. These are the blessed fruits and products of Repentance; and if we can find these in our souls, we have arrived at that Repentance which is *never to be repented of.*

CHAP. XI.

A necessary Caution inserted.

SUch as have solemnly repented of their sins, let me speak to them,

1. 1. By way of *Caution.* Though Repentance be so necessary and excellent as you have heard, yet take heed that you do not ascribe too much to Repentance. The Papists are guilty of a double errour; 1. They make Repentance a *Sacrament* *. Christ never made it so; and who may institute Sacraments, but he who can give vertue to them? Repentance can be no Sacrament, because it wants an outward sign. A Sacrament cannot properly be without a sign.

* Scotus qu. 4. dist. 14. Occam qu. 2. Gerson.

2. The Papists make Repentance *meritorious:*

meritorious: they ſay it doth *ex congruo* merit pardon *; this is a groſs errour. Indeed Repentance fits us for mercy. As the Plough when it breaks up the ground, fits it for the ſeed: So when the heart is broken up by Repentance, it is fitted for remiſſion, but it doth not merit it *. God will not ſave us without Repentance, nor yet for it. Repentance is a *qualification*, not a *cauſe*. I grant repenting tears are precious; they are, as *Gregory* ſaith, *the fat of the ſacrifice*. And as *Baſil* ſaith, *the medicine of the ſoul*. And as *Bernard*, the *wine of Angels* *; but yet tears are not ſatisfactory for ſin. We drop ſin with our tears, therefore they cannot ſatisfie. *Auſtin* ſaith well, I have read of *Peters* tears, but no man ever read of *Peters* ſatisfaction. Chriſts blood only can merit pardon *. We pleaſe God by Repentance, but we do not ſatisfie him by it. To truſt to our Repentance, is to make it a Saviour. Though Repentance helps to purge out the filth of ſin, yet it is Chriſts blood waſheth away the guilt of ſin *; therefore do not idolize Repentance: Do not reſt upon this, that your

* *Andreas Vega.*

* εἰ μὴ μετάνοια μόνη ἦν οἰκτίρμων ἐφόβου. *Chryſoſt.*

* Lachrymæ pœnitentium ſunt vinum Angelorum. *Bern. Serm.* 30. *in Cant.*

* Remiſſio quam reſipiſcentes adipiſcuntur, cauſam habet in ſatisfactione pro ipſis præſtitâ. *Mareſius cont. Crellium.*

* Lavat nos lachrymarum imber, magis autem lavat aqua illa preciosa quæ de Fonte Pietatis, i. e. latere Chriſti emanavit. *Bern. in dedicat. Eccleſ.*

heart hath been wounded for ſin, but rather, that your Saviour hath been wounded for ſin. When you have wept, ſay as he, *Lord Jeſus, waſh my tears in thy blood**.

* Lava Domine lachrymas meas.

CHAP. XII.

Comfort to the Repenting Sinner.

2. 2. LET me in the next place ſpeak by way of *comfort*. Chriſtian, hath God given thee a repenting heart, know theſe three things for thy everlaſting comfort.

1 Comfort. 1. Thy ſins are *pardoned*. Pardon of ſin circumſcribes bleſſedneſs within it, *Pſal.* 32. 1. Whom God pardons, he crowns, *Pſal.* 103. 4. *Who forgiveth thy iniquities, who crowneth thee with loving kindneſs.* A repenting condition is a pardoned condition. Chriſt ſaid to that weeping woman, *Thy ſins which are many are forgiven, Luk.* 7. 47. Pardons are ſealed upon ſoft hearts: O thou whoſe head hath been a fountain to weep for ſin, Chriſts ſide will be a fountain to waſh away ſin, *Zach.* 13. 1. Haſt thou repented? God

God looks upon thee as if thou hadſt not offended; he becomes a friend, a father; he will now bring forth the *beſt Robe*, and put it on thee: God is pacified towards thee, and will with the Father of the Prodigal, fall upon *thy neck and kiſs thee*. Sin in Scripture is compared to a *cloud*, *Iſa.* 44. 22. No ſooner is this cloud ſcattered by Repentance, but pardoning love ſhines forth. *Paul*, after his Repentance, obtained mercy, *1 Tim.* 1. 16. ἐλεήθην, I was all beſtrowed with mercy. When a ſpring of Repentance is open in the heart, a ſpring of mercy is open in Heaven.

2. God will paſs an Act of Oblivion; he ſo forgives ſin, as he forgets, *Jer.* 31. 34. *I will remember their ſin no more*. Haſt thou been penitentially humbled? the Lord will never upbraid thee with thy former ſins. After *Peter* wept, we never read that Chriſt upbraided him with his denial of him. God hath caſt thy ſins into the depth of the Sea, *Micah* 7. 19. How? not as *Cork*, but as *Lead*. The Lord will never in a judicial way account for them. God when he pardons, doth as a Creditor that blots the debt out of his Book, *Iſa.* 43. 25. *. Some move the queſtion, 2 Comfort. מחה delens,

ſtion, whether the ſins of the godly ſhall be mentioned at the laſt day? The Lord ſaith, he will *not remember* them; and he is *blotting* them out: So that if their ſins be mentioned, it ſhall not be to their prejudice, for the debt-book is croſſed.

3 Comfort. *Tranquilla conſcientia tranquillat omnia.

3. Conſcience will now ſpeak peace*. O the muſick of conſcience! Conſcience is turned into a paradiſe, and there a Chriſtian doth ſweetly ſolace himſelf, and pluck the flowers of joy, 2 *Cor.* 1. 12. The repenting ſinner can go to God with boldneſs in prayer, and look upon him not as a Judge, but a Father. He is *born of God*, and is heir to a Kingdom, *Luk.* 6. 20. He is incircled with Promiſes; he no ſooner ſhakes the tree of the Promiſe, but ſome fruit falls.

To conclude, the true penitentiary may look on death with comfort; his life hath been a life of tears, and now at death all tears ſhall be wiped away. Death ſhall not be a deſtruction, but a Gaol-delivery. Thus you ſee what great comfort remains for repenting ſinners, *Luther* ſaid, before his converſion he could not endure that bitter word *Repentance*, but afterwards he found much ſweetneſs in it.

CHAP.

CHAP. XIII.

The resolving of a Question.

SOme may propound a question, *Whether must our Repentance and sorrow be alwaies alike?* Quest.

A. Though Repentance must be alwaies kept alive in the soul, yet there are two special times wherein we must renew our Repentance in an extraordinary manner. Answ.

1. Before the receiving of the Lords Supper. This spiritual *Passeover* is to be eaten with *bitter herbs*. Now our eyes should be fresh broached with tears, and the stream of sorrow overflow. A repenting frame is a sacramental frame. A broken heart, and a broken Christ, do well agree. The more bitterness we taste in sin, the more sweetness we shall taste in Christ. When *Jacob* wept, he found God; *And he called the name of the place Peniel, for I have seen God face to face, Gen.* 32, 30. The way to find Christ comfortably in the Sacrament, is to go weeping thither. Christ will say to an humble penitent, as to *Thomas, Reach* 1.

hither

* Joh. 20. 27. *hither thy hand, and thruſt it into my ſide* *, and let thoſe bleeding wounds of mine heal thee.

2. Another time of extraordinary Repentance is, at the hour of death. This ſhould be καιρὸς δακρύων, a *weeping ſeaſon*. Now is our laſt work to be done for Heaven, and our *beſt wine* of tears ſhould be kept againſt ſuch a time. We ſhould repent *now*, that we have ſinned ſo much, and wept ſo little; that Gods *bag* hath been * Job 14. 17. ſo full *, and his *bottle* ſo empty. We ſhould repent *now*, that we repented no ſooner: that the garriſons of our hearts, held out ſo long againſt God, ere they were levelled by Repentance. We ſhould repent *now*, that we have loved Chriſt no more; that we have fetched no more vertue from him, and brought no more glory to him. It ſhould be our grief on our death-bed, that our lives have had ſo many *blanks* and *blots* in them; that our duties have been ſo fly-blown with ſin; that our obedience hath been ſo imperfect, and we have gone ſo lame in the waies of God. When the ſoul is going out of the body, it ſhould ſwim to Heaven in a Sea of tears.

CHAP.

CHAP. XIV.

The removing the Impediments of Repentance.

BEfore I lay down the Expedients and Means conducing to Repentance, I ſhall firſt remove the Impediments. In this great City, when you want water, you ſearch the cauſe, whether the Pipes are broken or ſtopped, that the current of water is hindered: So when no water of Repentance comes (though we have the Conduit-pipes of Ordinances) ſee what the cauſe is; where is the ſtop that theſe penitential waters do not run. There are ten Impediments of Repentance.

1. Men do not apprehend that they need Repentance; they thank God all is well with them, and they know nothing they ſhould repent of, *Rev.* 3. 17. *Thou ſayeſt, I am rich, and have need of nothing.* He who apprehends not any diſtemper in his body, will not take the Phyſick preſcribed. This is the miſchief ſin hath done; it hath not only made us *ſick*, but *ſenſeleſs*. When the Lord bade the people *return* 1 Imped.

* Revertimini ad me per reſipiſcentiam, & revertar ad vos per beneficentiam.

*return to him**, they anſwered ſtubbornly, *Wherein ſhould we return? Mal.* 3.7. So when God bids men repent, they ſay, wherefore ſhould they repent? they know nothing they have done amiſs. Surely no diſeaſe worſe than that which is Apoplectical.

a Imped.

2. People conceit it an eaſie thing to repent: It is but ſaying a few prayers; a ſigh, or a Lord have mercy, and the work is done. This conceit of the eaſineſs of Repentance, is a great hinderance to it. That which makes a perſon bold, and adventrous in ſin, muſt needs obſtruct Repentance; but this opinion doth make a perſon bold in ſin. The Angler can let out his line as far as he will, and then pull it in again: So when a man thinks he can laſh out in ſin as far as he will, and then pull in by Repentance when he liſt, this muſt needs imbolden him in wickedneſs. But to take away this falſe conceit of the eaſineſs of Repentance, conſider, 1. A wicked man hath a mountain of guilt upon him, and is it eaſie to riſe up under ſuch a weight? Is ſalvation *per ſaltum?* Can a man jump out of ſin into Heaven? Can he leap out of the Devils arms into

Abrahams

Abrahams boſom? 2. If all the power in a ſinner be employed againſt Repentance, then it is not eaſie. All the faculties of a natural man joyn iſſue with ſin, *Jer.* 2.25. *I have loved ſtrangers, and after them will I go.* A ſinner will rather loſe Chriſt and Heaven, than his luſts: death, which parts man and wife, will not part a wicked man and his ſins; and is it ſo eaſie to repent? The Angel rolled away the ſtone from the Sepulchre; but no Angel, only God himſelf can roll away the ſtone from the the heart.

3. Preſuming thoughts of Gods mercy. 3 Imped. Many ſuck poiſon from this ſweet flower. Chriſt who came into the world to ſave ſinners, 1 *Tim.* 1, 15. is accidentally the occaſion of many a mans periſhing. Though to the Elect he is *the bread of life*, yet to the wicked he is λίθος προσκόμματος, *a ſtone of ſtumbling*, 1 *Pet.* 2.7. * To ſome his blood is ſweet wine, to others the *water of Marah.* Some are ſoftned by this *Sun of Righteouſneſs*, others are hardned. Oh ſaith one, Chriſt hath died, he hath done all for me, therefore I may ſit ſtill and do nothing. Thus they ſuck death from the Tree of Life, and periſh by a Saviour. So I may ſay of Gods mercy, it

* אבן נגף Lapis in quem graviter impingunt. *Eſtius.*

is

is accidentally the cauſe of many a ones ruine: Becauſe of mercy men preſume, and think they may go on in ſin: But, ſhould a Kings clemency make his ſubjects rebel? The Pſalmiſt ſaith, there is mercy with God, *that he may be feared*, *Pſal.* 130. 4. but not that we may ſin. Can men expect mercy by provoking juſtice? God will hardly ſhew them mercy, who ſin becauſe mercy abounds.

4 Imped. 4. A ſupine ſluggiſh temper. Repentance is looked upon as a tedious thing, and ſuch as requires much induſtry, and men are *ſettled upon their lees*, and care not to ſtir: They had rather go ſleeping to Hell, than weeping to Heaven, *Prov.* 19. 24. *A ſlothful man hideth his hands in his boſom*; he will not be at the labour of *ſmiting on his breaſt**. Many will rather loſe Heaven, than ply the oar, and row thither upon the waters of Repentance. We cannot have the world *citra pulverem*, without labour and diligence, and would we have that which is more excellent *? Sloth is the canker of the ſoul, *Prov.* 19. 15. *Slothfulneſs caſts into a deep ſleep.* It was a witty fiction of the Poets, when *Mercury* had caſt *Argus* into a ſleep,

* ἵνα τὸν θεὸν ἑαυτῷ καταλλάξει διὰ τὴν ῥᾳθυμίαν. Chryſoſt.

* Ut roſa de ſpinis naſcitur, ſic de triſtibus, & aſperis fructus capitur jucundiſſimus. *Eraſm.*

a ſleep, and with an inchanted Rod cloſed his eyes, then he killed him. When Satan hath by his witcheries lull'd men aſleep in ſloth, then he deſtroyes them. Some report, while the Crocadil ſleeps with his mouth open, the Indian Rat gets into his belly, and eats up his entrails: So while men ſleep in ſecurity, they are devoured.

5. Another obſtruction of Repentance is the tickling pleaſure of ſin, 2 *Theſ.* 2. 12. *Who take pleaſure in unrighteouſneſs.* Sin is a ſugred draught, but mixed with poiſon. The ſinner thinks there is *danger* in ſin, but there is *delight*, and the danger doth not ſo terrifie him, as the delight bewitcheth him. *Plato* calls love of ſin, *a great Devil* *. Delighting in ſin hardens the heart. In true Repentance there muſt be a grieving for ſin; but how can one grieve for that which he loves. He who delights in ſin can hardly pray againſt it; his heart is ſo inveagled with ſin, that he is afraid of leaving it too ſoon. *Sampſon* doted on *Dalilahs* beauty, and her lap proved his grave. When a man rolls iniquity *as a Sugared lump under his tongue*, it infatuates him, and is his death at laſt. Delight in ſin * is a ſilken halter,

5 Imped.

* Magnus Dæmon.

* Momentaneum eſt quod delectat, æternum quod cruciat.

is accidentally the cauſe of many a ones ruine: Becauſe of mercy men preſume, and think they may go on in ſin: But, ſhould a Kings clemency make his ſubjects rebel? The Pſalmiſt ſaith, there is mercy with God, *that he may be feared*, *Pſal.* 130. 4. but not that we may ſin. Can men expect mercy by provoking juſtice? God will hardly ſhew them mercy, who ſin becauſe mercy abounds.

4 Imped. 4. A ſupine ſluggiſh temper. Repentance is looked upon as a tedious thing, and ſuch as requires much induſtry, and men are *ſettled upon their lees*, and care not to ſtir: They had rather go ſleeping to Hell, than weeping to Heaven, *Prov.* 19. 24. *A ſlothful man hideth his hands in his boſom*; he will not be at the labour of *ſmiting on his breaſt**. Many will rather loſe Heaven, than ply the oar, and row thither upon the waters of Repentance. We cannot have the world *citra pulverem*, without labour and diligence, and would we have that which is more excellent *? Sloth is the canker of the ſoul, *Prov.* 19. 15. *Slothfulneſs caſts into a deep ſleep.* It was a witty fiction of the Poets, when *Mercury* had caſt *Argus* into a ſleep,

* ἵνα τὸν θεὸν ἑαυτῷ καταλλάξει διὰ τὴν ῥᾳθυμίαν. Chryſoſt.

* Ut roſa de ſpinis naſcitur, ſic de triſtibus, & aſperis fructus capitur jucundiſſimus. *Eraſm.*

a ſleep, and with an inchanted Rod cloſed his eyes, then he killed him. When Satan hath by his witcheries lull'd men aſleep in ſloth, then he deſtroyes them. Some report, while the Crocadil ſleeps with his mouth open, the Indian Rat gets into his belly, and eats up his entrails: So while men ſleep in ſecurity, they are devoured.

5. Another obſtruction of Repentance is the tickling pleaſure of ſin, 2 *Theſ.* 2. 12. *Who take pleaſure in unrighteouſneſs.* Sin is a ſugred draught, but mixed with poiſon. The ſinner thinks there is *danger* in ſin, but there is *delight*, and the danger doth not ſo terrifie him, as the delight bewitcheth him. *Plato* calls love of ſin, *a great Devil**. Delighting in ſin hardens the heart. In true Repentance there muſt be a grieving for ſin; but how can one grieve for that which he loves. He who delights in ſin can hardly pray againſt it; his heart is ſo inveagled with ſin, that he is afraid of leaving it too ſoon. *Sampſon* doted on *Dalilahs* beauty, and her lap proved his grave. When a man rolls iniquity *as a Sugared lump under his tongue*, it infatuates him, and is his death at laſt. Delight in ſin* is a ſilken halter,

5 Imped.

* Magnus Dæmon.

* Momentaneum eſt quod delectat, æternum quod cruciat.

halter, 2 *Sam.* 2. 26. *Will it not be bitterneſs in the latter end?*

6 Imped. 6. An opinion that Repentance will take away our joy; but that is a miſtake; it doth not *crucifie*, but *clarifie* our joy, and take it off from the fulſom lees of ſin. What is all earthly joy? it is but *Hilaris inſania*, a pleaſant phrenſy.

* Virgil. ——*Falſa inter gaudia noctem egerimus** ——

Worldly mirth is but like a *feigned laugh*; it hath ſorrow following at the heels*. As the *Magitians Rod*, it is inſtantly turned into a Serpent: But divine Repentance like *Sampſons* Lion, hath an hony-comb in it. Gods Kingdom conſiſts as well in *joy*, as in *righteouſneſs*, *Rom.* 4. 17. None are ſo truly chearful as penitent ones.

* Extrema gaudii luctus occupat.

* Ovid. ——*Eſt quædam flere voluptas*——

The oyl of joy is poured chiefly into a broken heart, *Iſa.* 61. 3. *The oyl of joy for mourning.* In the fields near *Palermo*, grow great plenty of Reeds, in which there is a ſweet juice of which ſugar is made: So in a penitent heart, which is the *bruiſed Reed*, grow the ſugred joys of Gods Spirit. God turns the water of tears, into the juyce of the grape, which exhilerates

exhilerates and makes glad the heart. Who ſhould rejoyce if not the repenting ſoul? he is heir to all the Promiſes, and is not that matter of joy? God dwells in a contrite heart, and muſt there not needs be joy there? *Iſa.* 55. 17. *I dwell with a contrite ſpirit, to revive the heart of the contrite ones.* Repentance doth not take away a Chriſtians muſick, but raiſeeth it a note higher, and makes it ſweeter.

* Inveniet in viris ſanctis vultus eorum nunquam gratiori ſerenitate ſplendere, quando gratia compunctionis corda eorum amaricaverit & lachrymis ora perfuderit. *Gul. Pariſ. de virtute.*

7. Another obſtacle of Repentance is, deſpondency of mind. Oh ſaith a ſinner, it is a vain thing for me to ſet upon Repentance; my ſins are of that magnitude, that there is no hope for me*, *Jer.* 18. 11, 12. *Return ye now every one from his evil way, and they ſaid, there is no hope.* Our ſins are mountains, and how ſhall theſe ever be caſt into the Sea? Where unbelief repreſents ſin in its bloody colours, and God in his Judges Robes, the ſoul will ſooner fly from him, than to him: This is dangerous: Other ſins need mercy, but deſpair rejects mercy; it

7 Imped.

* Deſperare eſt in infernum deſcendere. *Iſidor.*

throws the cordial of Christs blood on the ground. *Judas* was not damned only for his treason and murder, but it was his distrust of Gods mercy destroyed him. Why should we entertain such hard thoughts of God? he hath bowels of love to repenting sinners *, *Joel* 2. 13. Mercy rejoyceth over justice. Gods anger is not so hot, but mercy can cool it; nor so sharp, but mercy can sweeten it*. God counts his mercy his glory, *Exod.* 33. 18, 19. We have some drops of mercy our selves, but God is *the Father of mercies*, who begets all the mercies that are in us. He is *the God of bowels* *. No sooner do we mourn, but Gods heart melts: no sooner do our tears fall, but *Gods repentings kindle*, *Hos.* 11. 8. Say not then, there is no hope. Disband the army of thy sins, and God will sound a retreat to his judgements. Remember, great sins have been swallowed up in the Sea of Gods infinite compassions. *Manasseh* made the streets run with blood, yet when his head was a fountain of tears, God grew propitious. Hope

* רחום Commiserans ex intimis visceribus, πολυέλεος. Si multa sunt peccata, multa est misericordia, & adhuc de spe decidis O peccator? *Quistorpius.* * Quanta esset vis mellis quæ fel dulcoraret? longè major vis bonitatis Dei, &c.

* οἰκτιρμὸς est misericordia visceralis, cum scilicet quis alterius miseriâ ex intimis medullis ita tangitur, ut videatur velle sua viscera in eum effundere.

8. Hope of impunity. Men flatter themſelves in ſin, and think God having ſpared them all this while, he never intends to puniſh; becauſe the Aſſizes are put off therefore, ſurely there will be no Aſſizes, *Pſal.* 10. 11. *He hath ſaid in his heart, God hath forgotten, he hideth his face, he will never ſee it.* The Lord indeed is long-ſuffering towards ſinners, and would by his patience bribe them to Repentance, but here is their wretchedneſs, becauſe he forbears to puniſh, they forbear to repent. Know, that the leaſe of Patience will ſoon be run out. There is a time when God ſaith, *My Spirit ſhall no longer ſtrive.* A creditor may forbear his debtor, but forbearance doth not excuſe the payment. God takes notice how long the glaſs of his patience hath been running, *Rev.* 2. 21. *I gave her ſpace to repent, but ſhe repented not.* *Jezabel* added to her incontinency, impenitency, and what follows? *verſ.* 22. *Behold I will caſt her into a bed:* Not a bed of *pleaſure*, but a bed of *languiſhing*, where ſhe ſhall conſume away in her iniquity. The longer Gods Arrow is drawing, the deeper it wounds. Sins againſt patience, will make a mans Hell ſo much the hotter.

8. Imped.

* Impii benignitate Dei abutentes gaudent impunitate. *Parens.*

9 Imped. The next Impediment of Repentance, is, fear of reproach: If I repent, I ſhall expoſe my ſelf to mens ſcorns. The Heathen man could ſay, when thou applieſt thy ſelf to the ſtudy of wiſdom, *prepare for ſarcaſms and reproaches* *. But conſider well who they are that reproach thee: they are ſuch as are ignorant of God *, and ſpiritually phrantick; and art thou troubled to have them reproach thee, who are not well in their wits? who minds a mad mans laughing at him?

* φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου τὸ τύπτειν ὡς καταγελασθησόμενος. Epictetus.

* Quid enim iniquius, quam ut oderint homines quod ignorant? *Tertull.*

What do the wicked reproach thee for? is it becauſe thou repenteſt? thou art doing thy duty; bind their reproaches as a *Crown* about thy head. 'Tis better that men ſhould reproach thee for repenting, than that God ſhould damn thee for not repenting.

3. If thou canſt not bear a reproach for Religion, never call thy ſelf Chriſtian; *Chriſtianus quaſi crucianus* *. Suffering is a Saints livery; and alas what are reproaches? they are but the chips of the Croſs; which are rather to be deſpiſed, than laid to heart *.

* Luther.

* Quid iſte faceret in igne, qui Chriſtum rubuit in nube?

10 Imped. 10. The laſt Impediment of Repentance, is,

is, immoderate love of the world. No wonder *Ezekiels* hearers were hardned into rebellion, when *their heart went after covetousness*, *Ezek.* 33.31. The world doth so engross mens time, and bewitch their affections, that they cannot repent; they had rather put gold in their bag, than tears in Gods bottle. I have read of the Turks, that they mind neither Churches, nor Altars, but are diligent in looking after their tillage. So many scarce ever mind Repentance; they are more for the *Plough*, and breaking of the clods, than breaking up the fallow ground of their hearts. The *Thorns* choke the word. We read of them who were invited to Christs Supper, who put him off with worldly excuses, *Luk.* 14. 18. *One said, I have bought a piece of ground, and must needs go see it, I pray thee have me excused; and another, I have bought five yoke of Oxen, &c.* The farm and the shop so take up peoples time, that they have no leisure for their souls*: Their golden weights hinder their silver tears. There is an Herb in the Country of *Sardinia*, like Baulm, which if they eat much of, will make them die laughing: Such an herb (or rather weed) is the world, if men eat

* μονὸν ἄρ-γυρον βλέπουσιν.

too immoderately of it, instead of dying repenting, they will die laughing. These are the obstructions of Repentance which must be removed, that the current may be clearer.

CHAP. XV.

Prescribing some Means for Repentance.

I Shall in the last place prescribe some Rules or Means conducible to Repentance.

1. 1. The first is serious consideration, *Psal.* 119. 59. *I thought on my waies, and turned my feet unto thy testimonies.* The Prodigal, when he came to himself, and did seriously consider his riotous luxuriances, then he repented. *Peter*, when he *thought of Christs words*, wept. There are four things, which if they were well considered of, would be a means to make us break off a course of sinning.

1 Consid. 1. Consider seriously what sin is; and sure there is enough evil in it to make us repent: There are in sin these twenty Evils.

1. 1. Every sin is a recession from God,

God *, *Jer.* 2. 5. God is the ſupream good, and our bleſſedneſs lyes in union with him; but ſin, like a ſtrong byaſs, draws away the heart from God. The ſinner takes his leave of God; he bids farewel to Chriſt and mercy. Every ſtep forward in ſin, is a ſtep backward from God, *Iſa.* 1. 4. *They have forſaken the Lord, they are gone away backward.* The further one goes from the Sun, the nearer he approacheth to darkneſs: the further the ſoul goes from God, the nearer it approacheth to miſery.

* Elongat hominem à Deo. Jacob de Valent.

יָרְנוּ אָחוֹר Alienarunt ſe retrorſum. *Ar. Montan.*

2. Sin is a walking contrary to God, *Levit.* 26. 27. The ſame word in the Hebrew * ſignifies both to commit *ſin*, and to *rebel*. Sin is Gods oppoſite: If God be of one mind, ſin will be of another: If God ſaith ſanctifie the Sabbath, ſin ſaith, prophane it. Sin ſtrikes at Gods very being: If ſin could help it, God ſhould be no longer God, *Iſa.* 30. 11. *Cauſe the holy One of Iſrael to ceaſe from before us.* What an horrible thing is this, for a piece of proud duſt, to riſe up in defiance againſt its maker!

2.

כָּדַר

3. Sin is an injury to God. For 1. It violates his Laws; here is *crimen læſæ majeſtatis*. What greater injury can be

3.

offered to a Prince, than to trample upon his royal edicts? A ſinner offers contempt to the Statute-Laws of Heaven, *Nehem.* 9. 26. *They have caſt thy Law behind their back*; as if they ſcorned to look upon it.

2. Sin robs God of his due. You injure a man when you do not give him his due. The ſoul belongs to God, he laies a double claim to it; it is his by *creation* and *purchaſe*: now ſin ſteals the ſoul from God, and gives the Devil that which of right belongs to God.

4. 4. Sin is profound ignorance. The School-men ſay, *All ſin is founded in ignorance* *; did men know God in his purity and juſtice, they durſt not go on in a courſe of ſinning, *Jer.* 9. 3. *They proceed from evil to evil, and know not me, ſaith the Lord.* Therefore *ignorance* and *luſt* are joyned together, 1 *Pet.* 1. 14. Ignorance is the womb of luſt. Vapours ariſe moſt in the night: The black vapours of ſin ariſe moſt in a dark ignorant ſoul. Satan caſts a miſt before a ſinner, that he ſees not the flaming ſword of Gods wrath. The Eagle firſt rolls himſelf in the ſand, and then flies at the Stagg, and by fluttering his wings, ſo beduſts the Staggs eyes,

* Omne peccatum fundatur in ignorantia.

eyes, that he cannot ſee, and then he ſtrikes him with his tallons*: So Satan that Eagle or *Prince* of the Air firſt blinds men with ignorance*, and then wounds them with his darts of temptation. Is ſin ignorance? there's great cauſe to repent of ignorance.

* Pliny.

* 2 Cor. 4. 4.

5. Sin is a piece of deſperateneſs. In every tranſgreſſion, a man runs an apparent hazard of his ſoul; he treads upon the brink of the *bottomleſs pit*. Fooliſh ſinner, thou never committeſt a ſin, but thou doſt that which may undo thy ſoul for ever*. He who drinks poiſon, it is a wonder if it doth not coſt him his life. One taſte of the forbidden tree loſt *Adam* Paradiſe: One ſin of the Angels loſt them Heaven: One ſin of *Saul* loſt him his Kingdom. The next ſin thou committeſt, God may clap thee up priſoner among the damned. Thou that gallopeſt on in ſin, it is a queſtion whether God will ſpare thy life a day longer, or give thee an heart to repent, ſo that thou art deſperate even to phrenſy.

5.

* Quæ te dementia cepit? *Virg.*

6. Sin is a befilthying thing; it is called ῥυπαρία, *filthineſs*, *Jam.* 1. 21. The Greek word ſignifies the putrid matter of ulcers. Sin is called βδέλυγμα, an *abomination*, *Deut.*

Deut. 7. 25. Nay, in the plural, *abomi-*
תועבתם *nations* *, *Deut.* 20. 18. This filthineſs in ſin is *inward*: a ſpot in the face may eaſily be wiped off; but to have the liver and lungs tainted, is far worſe: Such a pollution is ſin, it hath gotten into the *mind* and *conſcience*, *Tit.* 1. 15. 'Tis compared to a *menſtruous cloth*, *Iſa.* 30. 22.
* Hierom. The moſt unclean thing under the Law *, A ſinners heart is like a field ſpread with dung. Some think ſin an *ornament*, it is rather an *excrement*. So doth ſin befilthy a perſon, that God cannot abide the ſight of him, *Zach.* 11. 8. *My ſoul loathed them.*

7. 7. In ſin is odious ingratitude. God hath fed thee (O ſinner) with Angels food; he hath crowned thee with variety of mercies, yet doſt thou go on in ſin? As *David* ſaid of *Nabal*, in vain have I kept this mans ſheep, 1 *Sam.* 25. 21. So in vain hath God done ſo much for the ſinner. All Gods mercies may upbraid, yea accuſe the ungrateful perſon. May God ſay, I gave thee wit, health, riches, and thou haſt imployed all theſe againſt me, *Hoſ.* 2. 8. *I gave them corn, and wine, and oyl, and multiplied their ſilver and gold, which they prepared for Baal.* I ſent in proviſions,

* Vir ingratus eſt dolium perforatum. *Lucian*

viſions, and they ſerved their Idols with them. The Snake in the fable which was frozen, ſtung him that brought it to the fire, and gave it warmth: So a ſinner goes about to ſting God with his own mercies. *Is this thy kindneſs to thy friend?* Did God give thee life to ſin? Did he give thee wages to ſerve the Devil?

8. Sin is a debaſing thing; it degrades a perſon of his honour, *Nahum* 1. 14. *I will make thy grave, for thou art vile**. This was ſpoken of a King*; he was not vile by *birth*, but by *ſin*: Sin blots our name, taints our blood: nothing doth ſo change a mans glory into ſhame, as ſin doth. 'Tis ſaid of *Naaman*, *He was a great man and honourable, but he was a leper*, 2 *Kin.* 5. 1. Let a man be never ſo great with worldly Pomp, yet if he be wicked, he is a leper in Gods eye. To boaſt of ſin, is to boaſt of that which is our infamy; as if a Priſoner ſhould boaſt of his fetters, or be proud of his halter. 8.

* קל ſignif. primò levem, vilem. * *Seunach.*

9. Sin is a damage. In every ſin there is infinite loſs. Never did any thrive by grazing on this *Common*. What doth one loſe? he loſeth God, he loſeth his peace, he loſeth his ſoul. The ſoul is a *divine ſpark* lighted from Heaven; it is the glory of 9.

of the Creation; and what can countervail this loſs* *Matth.* 16. 26. If the ſoul be gone, the treaſure is gone; ſo that in ſin there is infinite loſs. Sin is ſuch a trade, that whoſoever follows it is ſure to break.

* τί γὰρ ὄφελος σῶμα θεραπεύεσθαι, τῆς ψυχῆς ἀπολλυμένης? Chryſoſt.

10. 10. Sin is a burthen, *Pſal.* 38. 4. *My iniquities are gone over my head, as an heavy burden, they are too heavy for me.* The ſinner goes with his weights and fetters on him. The burden of ſin is ever worſt, when it is leaſt felt. Sin is a burden where-ever it comes. Sin burdens God, *Amos* 2. 3. *I am preſſed with your ſins, as a Cart is preſſed under the ſheaves* *. Sin burdens the ſoul; what a weight did *Spira* feel? how was *Judas* his conſcience burdened? inſomuch that he hanged himſelf to quiet his conſcience *. They that know what ſin is, will repent that they carry ſuch a burden.

* Sicut plauſtrum ſtipulæ vel fœni onere prægravatum ſtridore & ſonitu exululat, ſic ego peccata veſtra ulrà non ſuſtinens, clamo, &c. *Hieron.*

* Non recubat ad foras tanquam Canis dormiens *D. Rivet.*

11. 11. Sin is a debt: 'Tis compared to a debt of *ten thouſand talents*, *Mat.* 18. 24. Of all the debts we owe, our ſins are the

the worſt.*. In other debts a ſinner may fly into forein parts, but here he cannot, *Pſal.* 139.7. *Whither ſhall I fly from thy preſence?* God knows where to find out all his debtors *. Death frees a man from other debts, but it will not free him from this: not the death of the *debtor*, but of the *creditor* diſchargeth this debt.

* Vocabulum hoc ὀφείλημα ſignificat reatum & obligationem ad pœnam. *Chemnit. Harm.*

* θεῦ χρῆσας φυγεῖν ἀμήχανον. *Chryſ.*

10. There is deceitfulneſs in ſin, *Heb.* 3.13. *Prov.* 11.18. *The wicked worketh a deceitful work.* Sin is a meer cheat: while it pretends to pleaſe us, it beguiles us. Sin doth as *Jaell*, firſt ſhe brought the milk and butter to *Siſera*, then ſhe ſtruck the nail thorow his temples that he died, *Judg.* 5.26. Sin firſt courts, and then kills: 'Tis firſt a Fox, and then a Lion; Whomſoever ſin kiſſeth, it betraies. Thoſe *Locuſts* in the *Revelations*, are the perfect Hieroglyphicks and emblems of ſin; *On their heads were as it were Crowns like gold, and they had hair as women, and their teeth were as the teeth of Lions, and they had ſtings in their tails*, *Rev.* 9.7. Sin doth juſt as the Uſurer, who feeds a man with money, and then makes him morgage his Land: So ſin feeds the ſinner with 12.

with delightful objects, and then makes him morgage his ſoul. *Judas* pleaſed himſelf with the *thirty pieces of ſilver*, but they proved *deceitful riches*; aſk him now how he likes his bargain.

13. 13. Sin is a ſpiritual ſickneſs: One man is ſick of pride, another of luſt, another of malice: 'Tis with a ſinner, as it is with a ſick Patient, his pallat is diſtempered; the ſweeteſt things taſte bitter to him: So the word of God which is ſweeter than the honey-comb, taſtes bitter to a ſinner, *Iſa.* 5. 20. *They put ſweet for bitter*; and if ſin be a diſeaſe, it is not to be cheriſhed, but rather cured by Repentance.

14. 14. Sin is a bondage; it binds a man Apprentice to the Devil *. Of all conditions, ſervitude is the worſt. Every man is held with the cords of his own ſin. I was held before converſion (ſaith *Auſtin* *) not with an Iron Chain, but with the obſtinacy of my will. Sin is imperious and tyrannical; it is called νόμος, *a Law*, *Rom.* 8. 2, becauſe it hath ſuch a binding power over a man. The ſinner muſt do as ſin will have him: He doth not ſo much *enjoy* his

* Hæc eſt carnis licentia, quæ nos ſic à Dei ſervitute manumittit, ut Diabolo mancipet. *Calvin.*

* Aug. Confeſſ.

his lusts as *serve* them; and he will have work enough to do to gratifie them all *, *Eccles.* 10. 7. *I have seen Princes going on foot.* The soul that princely thing, which did once sit in a chair of State, and was crowned with knowledge and holiness, now is made a lacky to sin, and runs on the Devils errand.

* O quam multos habet Dominos, qui non habet unum? *Hierom.*

15. Sin hath a spreading malignity in it; it doth not only hurt to a mans self, but to others: one mans sin may occasion many to sin. As one Beacon being lighted, may occasion all the Beacons in the Country to be lighted. One man may help to defile many *. A person that hath the plague, going into company, doth not know how many have gotten the plague of him. Thou that art guilty of open sins, knowest not how many have been infected by thee *. There may be divers for ought thou knowest, now in Hell, crying out, that they had never come thither, if it had not been for thy bad example.

15.

* Nemo errat sibi ipsi, sed dementiam spargit in proximos. *Sen.*

* Quid alteri periculo es? tu illi gladius. *Tertul.*

16. Sin is a vexatious thing; it brings trouble with it. The curse which God laid upon the woman, is most truly laid upon every sinner, *Gen.* 3. 6. *In sorrow thou shalt bring forth.* A man vexeth his thoughts

16.

thoughts in plotting of ſin; and when ſin hath conceived, *in ſorrow he brings forth:* Like one who takes a great deal of pains in opening a flood-gate, and when he hath opened it, the flood comes in upon him, and drowns him: So a man beats his brains to contrive ſin, and then it vexeth his conſcience*, brings croſſes in his eſtate, *rots the wall and timber* of his houſe, *Zach.* 5. 4.—

* Omne peccatum eſt ſui ipſius pœna.

17. 16. Sin is an abſurd thing. What greater indiſcretion than to gratifie an enemy? Sin gratifies Satan. When luſt or anger burn in the ſoul, Satan warms himſelf at this fire. Mens ſins feaſt the Devil*. *Sampſon* was called out to make the Lords of the *Philiſtines* ſport, *Judg.* 16. 25. So the ſinner makes the Devil ſport. 'Tis meat and drink to him to ſee men ſin: How doth he laugh to ſee them venturing their ſouls for the world! As if one ſhould venture Diamonds for Straws; or ſhould fiſh for Gudgeons with golden hooks. Every wicked man ſhall be indicted at the day of judgement for a fool.

* Mortalium errores epulæ ſunt dæmonum.

18. 18. There is cruelty in every ſin. Every ſin thou committeſt, thou giveſt a ſtab to thy ſoul*. While thou art kind to ſin,

* Quot vitia tot vulnera.

ſin, thou art cruel to thy ſelf; like him in the Goſpel, who did cut himſelf with ſtones till the blood came, *Mark* 5. 5. The ſinner is like the Jaylor, who drew a ſword to kill himſelf. *Act.* 16. 27. The ſoul may cry out, *I am murdering.* Naturaliſts ſay, the Hawk chuſeth to drink blood, rather than water*: So ſin drinks the blood of ſouls.

*Accipiter ſanguinem non aquam bibit. *Pierius.*

19. Sin is a ſpiritual death, *Epheſ.* 2. 1. *Dead in treſpaſſes. Auſtin* ſaith, that before his converſion, reading the death of *Dido*, he could not refrain weeping; but wretch that I was (ſaith he) I bewailed the death of *Dido* forſaken of *Æneas*, and did not bewail the death of my ſoul forſaken of God*. The life of ſin is the death of the ſoul. 1. *A dead man hath no ſenſe:* So a perſon unregenerate hath no ſenſe of God in him, *Epheſ.* 4. 19. Perſwade him to mind his ſalvation, to what purpoſe do you make orations to a dead man? go to reprove him for vice, to what purpoſe do you ſtrike a dead man? 2. *He who is dead hath no taſte.* Set a banquet before him, he doth not relliſh it: So a ſinner taſtes no ſweetneſs in Chriſt or a Promiſe: They are but as cordials in a dead mans mouth*. 3. *The*

19.

*Aug. conf. lib. 1. c. 13.

* οὐκ εἶσθα ὅτι οἱ ἐν ἁμαρτίαις ὄντες κἂν ζῶσιν ἀπέθανον. Chryſ.

dead putrifie; and if *Martha* ſaid of *Lazarus*, *Joh.* 11. 39. *Lord, by this time he ſtinketh, for he hath been dead four daies.* How much more may we ſay of a wicked man, who hath been dead thirty or forty years in ſin, *by this time he ſtinketh.*

20. 20. Sin without Repentance tends to final damnation. As the Roſe periſheth by the canker bred in it ſelf: ſo do men by the corruptions which breed in their ſouls. What was once ſaid to the *Græcians* of the *Trojan horſe*, this Engine is made to be the deſtruction of your *City* *. The ſame may be ſaid to every impenitent perſon, this Engine of ſin will be the deſtruction of thy ſoul. Sins laſt ſcene is alwaies Tragical. *Diagoras Florentinus* would in a frolick drink poiſon, but it coſt him his life *. Men drink the poiſon of ſin in a merriment, but it coſts them their ſouls, *Rom.* 6. 23. *The wages of ſin is death.* What *Solomon* ſaith of *wine*, the ſame I may ſay of ſin; *at firſt it ſhews its colour in the cup, at the laſt it biteth like a Serpent, and ſtingeth like an Adder, Prov.* 23. 31. Chriſt tells us of the *worm* * and the *fire*, *Mark* 9. 48. Sin is like oyl, and Gods wrath is like fire. So long as the damned continue ſinning, ſo long the fire

* Hæc in veſtros fabricata eſt machina muros. *Virgil. Æneid.*

* Joco venenum bibit, ſeriò mortem obiit. *Reyn. Orat.*

* Horreo vermem mordacem, & mortem vivacem. *Bern. Flor.*

fire will continue ſcorching; and *who can dwell with everlaſting burnings? Iſa.* 33. 14. But men queſtion the truth of this, and are like that impious *Devonax*, who being threatned with Hell for his villanies, made a mock at it, and ſaid, *I will believe there is an Hell when I come there, and not before* *. We cannot make Hell enter into men, till they enter into Hell.

* Tunc credam cùm illuc venero.

Thus we have ſeen the deadly evil in ſin, which ſeriouſly thought on, may make us repent, and turn to God. If for all this, men will perſiſt in ſin, and are reſolved upon a voyage to Hell, who can help it. They have been told what a ſoul-damning Rock ſin is; but if they will voluntarily run upon it, and ſplit themſelves, their blood be upon their own head.

2. The ſecond conſideration to work Repentance, is, conſider the *mercies* of God. A ſtone is ſooneſt broken upon a ſoft pillow; and an heart of ſtone is ſooneſt broken upon the ſoft pillow of Gods mercies *, *Rom.* 2. 4. *The goodneſs of God leadeth thee to Repentance.* The clemency of a Prince doth ſooneſt cauſe relenting in a malefactor. While God

2 Conſid.

* O altitudo divitiarum miſericordiæ Dei.

hath been ſtorming others by his judgements, he hath been wooing us by his mercies.

1. What *privative* mercies have we had*? what miſchiefs have been prevented? what fears blown over? When our foot hath been ſlipping, Gods *mercy hath held us up* *. Mercy hath been alwaies a ſcreen between us and danger. When enemies like Lions have riſen up againſt us to devour us, free-grace hath ſnatched us out of the mouth of theſe Lions. In the deepeſt waves, the arm of mercy hath been under, and kept our head above water; and will not this privative mercy lead us to Repentance?

* Plures ſunt gratiæ privativæ.

* Pſal. 94. 18.

2. What *poſitive* mercies have we had! 1. *Supplying mercy.* God hath been a bountiful benefactor, *Gen.* 48. 15. *The God which fed me all my life long to this day.* What man will ſpread a table for his enemy? we have been enemies, yet God hath fed us; he hath given us the *horn of Oyl*; he hath made the hony-comb of mercy drop upon us. God hath been as kind to us, as if we had been his beſt ſervants; and will not this ſupplying mercy lead us to Repentance?

2. *Delivering mercy.* When we have been at

at the gates of the grave, God hath miraculously ſpun out our lives; he hath turned *the ſhadow of death* into the morning, and hath put a ſong of deliverance into our mouth; and will not delivering mercy lead us to Repentance? The Lord hath laboured to break our hearts with his mercies. We read *Judg.* 2.— When the Angel (which was a Prophet) had preached a Sermon of mercy, *the people lifted up their voices and wept, verſ.* 4. If any thing will move tears, it ſhould be the mercy of God. He is an obſtinate ſinner indeed, whom theſe great Cable-Ropes of Gods mercy will not draw to Repentance.

3. Conſider Gods afflictive providences, and ſee if our limbeck will not drop when the fire is put under. God hath ſent us of late years to the ſchool of the croſs; he hath twiſted his judgements together; he hath made good upon us thoſe two threatnings, *Hoſ.* 5. 12. *I will be to Ephraim as a moth.* Hath not God been ſo to *England* in decay of trading? And *ver.* 14. *I will be to Ephraim as a Lion.* Hath he not been to *England* in the devouring Plague *? Well, all this while God waited for our Repentance; but we went on in ſin, *Jer.* 8. 6. *I hearkned and heard, but* 3 Conſid.

* 1665.

no

no man repented him of his wickedneſs, ſaying, what have I done? And of late God hath been whipping us with a *fiery Rod* *, in thoſe tremendous flames in this City, which did hieroglyphically reſemble the great Conflagration at the laſt day, when *the Elements ſhall melt with fervent heat* *. When *Joabs* corn was on fire, then he went running to *Abſalom*, 2 *Sam.* 14.31. God hath ſet our houſes on fire, that we may run to him by Repentance, *Micah* 6.9. *The Lords voice cries unto the City, Hear ye the Rod, and who hath appointed it.* This is the language of the Rod, that we ſhould humble our ſelves under Gods mighty hand, and *break off our iniquities by righteouſneſs*, *Dan.* 4.27. *Manaſſehs* affliction uſhered in Repentance, 2 *Chron.* 33.12. This God uſeth as the proper medicine for ſecurity, *Hoſ.* 2.5. *Her Mother hath played the Harlot*; that is, by idolatry. What courſe now will God take with her? *verſ.* 6. *Therefore I will hedge up thy way with thorns* *. This is Gods method, to ſet a thorn-hedge of affliction in the way. Thus to a proud man *contempt* is a thorn; to a luſtful man *ſickneſs* is a thorn, both to ſtop him in his ſin, and to prick him for ward in Repentance.

* 1666.

* 2 Pet. 3. 10.

* Deus ſpinis ſepit, cum homines variis circumcingit ærumnis, ut ad peccata tanquam amaſſos eundi non valeant.

The Lord teacheth his people as *Gideon*

deon did the men of *Succoth*, *Judg.* 8. 16. *He took the Elders of the City, and thorns of the wilderneſs and briars, and with them he taught the men of Succoth.* Here was tearing Rhetorick. So God hath of late been teaching us humiliation by thorny providences: he hath torn our *golden fleece* from us; he hath brought our *houſes* low, that he might bring our *hearts* low. When ſhall we diſſolve into tears if not now? Gods judgements are ſo proper a means to work Repentance, that the Lord wonders at it, and makes it his complaint, that his ſeverity did not break men off from their ſins, *Amos* 4. 7. *I have with-holden the Rain from you*, verſ. 9. *I have ſmitten you with blaſting and mildew*, verſ. 10. *I have ſent among you the Peſtilence*; but ſtill this is the burden of the complaint, *Yet ye have not returned to me.* The Lord proceeds *gradually* in his judgements: Firſt he ſends a leſſer croſs, and if that will not do, then a greater. He ſends upon one firſt a gentle fit of an Ague, and afterwards a burning Feaver. He ſends upon another firſt a loſs at Sea, then the loſs of a child, then an husband. Thus by degrees he would try to bring men to Repentance. Sometimes God makes his

judgements go *in circuit*, from family to family. The cup of affliction hath gone round in the Nation, all have tasted it; and if we repent not now, we stand in a contempt of God, and do interpretatively bid God do his worst; and such a *climax* of wickedness will hardly be pardoned, *Isa.* 22. 12, 13. *In that day did the Lord of Hosts call to weeping and mourning, and behold joy and gladness; It was revealed in mine ears by the Lord of Hosts, surely this iniquity shall not be purged from you till you dye:* That is, this sin shall not be expiated by sacrifice. If the *Romans* did severely punish a young man who was seen sporting in a window with a Crown of Roses on his head in time of publick Calamity: of how much sorer punishment shall they be thought worthy, who strengthen themselves in wickedness, and laugh in the very face of Gods judgements. The Heathen Mariners in a storm repented, *Jonah* 1. 14. Not to repent now and throw our sins over-board, is to to be worse than Heathens.

4 Consid. 4. Let us consider how much we shall have to answer for at last, if we repent not. How many prayers, counsels, admonitions, will be put upon the score.

Every Sermon will come in as an Indictment. As for ſuch as have truly repented, Chriſt will anſwer for them; his blood will waſh away their ſins; the mantle of free-grace will cover them, *Jer.* 50. 20. *In thoſe daies ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none, and the ſins of Judah, and they ſhall not be found.* Thoſe who have judged themſelves in the lower Court of Conſcience, ſhall be acquitted in the High Court of Heaven: but if we repent not, our ſins muſt be accounted all for at the laſt day; and we muſt anſwer for them in our own perſons, and have no counſel allowed to plead for us. Now O impenitent ſinner, think with thy ſelf how thou wilt be able to look thy Judge in the face; thou haſt a damned cauſe to plead, and wilt be ſure to be caſt at the bar *, *Job* 31. 14. *What then ſhall I do when God riſeth up? and when he viſits, what ſhall I anſwer him?* Either therefore now repent, or elſe provide your anſwers, and ſee what defence you can make for your ſelves when you come before Gods Tribunal; but *when God riſeth up, how will you anſwer him?*

* Foris erit mundus ardens, intus conſcientia urens, heu miſer peccator quo fugies? *Anſelm.*

2. The ſecond help to Repentance, 2.

is,

is, a prudent compariſon: Compare the penitent and impenitent condition together, and ſee the difference: Spread them before your eyes, and by the light of the word ſee the impenitent condition moſt deplorable, and the penitent moſt comfortable. How ſad was it with the Prodigal before he returned to his Father! he had ſpent all; he had ſinned himſelf into beggary, and he had nothing left but a few huſks; he was fellow-commoner with the Swine; but when he came home to his Father, then nothing was thought too good for him. Then the *Robe* was brought forth to cover him, and the *Ring* to adorn him, and the *fatted Calf* to feaſt him. If the ſinner continues in his impenitency, then farewel Chriſt and mercy; but if he repent, then preſently he hath an Heaven within him; then Chriſt is his, then all is peace. He may ſing a *requiem* to his ſoul, and ſay, *Soul, take thy eaſe, thou haſt much goods laid up.* Upon our turning to God, we have more reſtored to us in Chriſt, than ever we loſt in *Adam*. God ſaith to the repenting ſoul, I will clothe thee with the Robe of Righteouſneſs, I will enrich thee with the jewels and graces of my Spirit,

pirit, I will beſtow my love upon thee, will give thee a Kingdom; *Son, all I ave is thine* *. O my friends, do but ompare your eſtate before Repentance, nd after Repentance together. Before our repenting, there are nothing but louds to be ſeen and ſtorms; clouds in Gods face, and ſtorms in conſcience; but fter repenting, how is the weather altered! what ſun-ſhine above! what ſerene calmneſs within! a Chriſtians ſoul eing like the Hill *Olympus*, all light and lear, and no winds blowing.

* Tua ſunt & æterna & temporaria, hæc ad utendum, illa ad fruendum. *Brugenſ.*

3. A third means conducible to Repentance, is, a ſettled determination to eave ſin; not a faint velleity, but a reſolved vow, *Pſal.* 119. 106. *I have ſworn hat I will keep thy righteous judgements.* All the delights and artifices of ſin ſhall ot make me forſworn. There muſt be o *hæſitation*, no conſulting with fleſh and lood; had I beſt leave my ſin or no? But as *Ephraim*, *Hoſ.* 14. 8. *What have I o do any more with Idols* *? I will be gulled no more by my ſins, no longer ool'd by Satan; this day I will put a *bill of divorce* into the hands of my luſts. Till we come to this peremptory reſolution, ſin will get ground of us, and we ſhall

3.

* Abeant idola in malam crucem.

shall never be able to shake off this Viper. No wonder if he be conquered by sin, who is not resolved to be an enemy to it.

But this resolution must be built upon the strength of Christ more than our own; it must be an humble resolution*. As *David* when he went against *Goliah*, he put off his presumptuous confidence, as well as his armour, 1 *Sam.* 17. 45. *I come to thee in the name of the Lord.* So we must go out against our *Goliah*-lusts in the strength of Christ. 'Tis usual for a person to joyn another in the bond with him: So being conscious of our own inability to leave sin, let us get Christ to be bound with us, and engage his strength for the mortifying of corruption.

* Frustra nititur qui non innititur. *Bernard.*

4. The fourth means is earnest supplication*. The Heathens laid one of their hands on the Plough; the other they lifted up to *Ceres* the goddess of Corn. So when we have used the means, let us look up to God for a blessing; pray to him for a repenting heart*. Thou Lord who bidst me repent, give me grace to repent*. Pray that our hearts may be holy

4. * πάσης ἀρετῆς ἀφορμὴ ἡ προσευχή. *Chrysost.*

* Quis invenit si quærens frustratur? cui aperis, si pulsanti claudis? *Anselm.*

* Da Domine quæ jubes, &c. *Augustin.*

holy limbecks dropping tears; beg of Christ to give to us such a look of love as he did to *Peter*, which made him go out and *weep bitterly*: Implore the help of Gods Spirit; 'tis the Spirits smiting on the *Rocks* of our hearts, that makes the waters gush out, *Psal.* 147. 18. *He causeth his wind to blow, and the waters flow.* When the wind of Gods Spirit blows, then the water of tears will flow.

Good reason we should go to God for Repentance, 1. Because it is his gift, *Act.* 11. 18. *Then hath God also to the Gentiles granted Repentance unto life.* The *Arminians* hold, that it is in our power to repent. We can harden our hearts, but we cannot soften them. This Crown of *Free-will* is fallen from our head: nay, there is in us not only *impotency*, but *obstinacy*, *Act.* 7. 51. Therefore beg of God a repentant spirit; he can make the stony heart bleed; his word is *verbum creativum*, with his command he gives power.

2. We must have recourse to God for this blessing, because he hath promised to bestow it, *Ezek.* 36. 26. *I will give you an heart of flesh.* I will soften your Adamant hearts in my Sons blood: shew

God

God his hand and ſeal: and there is another gracious promiſe, *Jer.* 24. 7. *They ſhall return unto me with their whole heart.* Turn this promiſe into a prayer; Lord give me grace to return unto thee with my whole heart.

5. 5. Endeavour after clearer diſcoveries of God, *Job* 42. 5. *Now mine eye ſeeth thee; wherefore I abhor my ſelf and repent in duſt and aſhes.* *Job* having ſurveyed Gods glory and purity, as an humble penitent he did *abhor*, or as it is in the Hebrew, he did even *reprobate* himſelf *. By looking into the tranſparent glaſs of Gods holineſs, we ſee our own blemiſhes, and ſo learn to bewail them.

DNDN

6. 6. Laſtly, Labour for Faith; but what is that to Repentance? Yes, Faith breeds union with Chriſt, and there can be no ſeparation from ſin, till there be union with Chriſt. The eye of Faith looks on mercy, and that thaws the heart. Faith carries us to Chriſts blood, and that blood mollifies. Faith perſwades of the love of God, and that love ſets us a weeping.

Thus I have laid down the means or helps

helps to Repentance: What remains now, but that we ſet upon the work; and let us be in earneſt, not as *Fencers*, but *Warriers*. I will conclude all with that of the Pſalmiſt, *Pſal.* 126.6. *He that goeth forth and weepeth, bearing precious ſeed, ſhall doubtleſs come again rejoycing, bringing his ſheaves with him.*

FINIS.